

OLD BABYLONIAN LETTERS

BY

HENRY FREDERICK LUTZ

UNIVERSITY OF CALIFORNIA PUBLICATIONS IN SEMITIC PHILOLOGY

Volume 9, No. 4, pp. 279-365

Issued February 28, 1929

UNIVERSITY OF CALIFORNIA PRESS

BERKELEY, CALIFORNIA

CAMBRIDGE UNIVERSITY PRESS

LONDON, ENGLAND

OLD BABYLONIAN LETTERS

BY

HENRY FREDERICK LUTZ

INTRODUCTION

The provenance of most, if not all, the Babylonian letters in the possession of the Department of Semitic Languages of the University of California is Larsa, now situated near the Šaṭṭ-el-Kâr in southern Babylonia. In the days of antiquity, however, its boundary was washed by the waters of the Euphrates River. With the fall of Isin in 2126 B.C., Larsa became the capital city of central and southern Babylonia, and a dangerous rival to the city of Babylon. About twenty-one years later, however, after the defeat of its king Rim-^dSin, Larsa was incorporated within the northern kingdom of Babylon. Politically, it retained its position, formerly held under Elamite rule, as the chief city of the south, while Sippar advanced to a like position in the north. Both remained important outposts of the empire under Hammurabi and his successors, to which, as border towns, gravitated all business which pertained to the security of the state.

The peculiar position of Larsa is well illustrated by the rich epistolary material of the period still extant and to which additions, like the present paper, are still being made.

A number of letters deal with matters touching on the feudal organization that had Larsa as its center, or make mention of persons who held certain positions within the feudal system. To the first belong the land grants (Nos. 1, 2, 9, 10, 25); rights granted to an individual concerning a canal (No. 11); an application for a land grant (No. 18); employment of retainers on royal domains (No. 22); mention of the oath of feudal allegiance (No. 25). Mention is also made of the awêlum, the "manor lord" (not "patrician" as the term is usually translated), the kizû, "esquire," the dēkû, "summoner," and the rêdû, "vassal."

The bâ'iru is not mentioned in the succeeding letters, but since he appears in the Code of Hammurabi (IX: 66, 67; X: 13, 14; X: 30, 31; X: 51, 52; XI: 13, 14) together with the rêdû, he must also be a vassal. Indeed, the status of the bâ'iru makes it certain that he and the rêdû

were not soldiers primarily, but feudal retainers first of all, with military obligations as an incident of their position. It would certainly offer great difficulties to look upon the *bâ'iru* as a soldier only. What would a "fisher" have to do with military and warlike duties? Unless, indeed, we connect his name with the "weapon" peculiar to him, namely, the net. But with the exception of gods and kings who, after the fashion of Marduk's battle with the great dragon, may sometimes be represented with a net in which they bag the enemy, the net is unknown as an actual military weapon. As soon as we consider the *bâ'iru*'s position in the light of a feudal system, his designation is quite naturally explained and understood. He was a feudal retainer, who, in return for his services, held certain water and fishing rights; on a copyhold, in case he was the vassal of an *awêlum* (manor lord), or on royal domains in case he was directly under the feudal overlordship of the king. For the fishing rights he was obliged to render feudal services to his liege lord; land grants, however, frequently accompanied the fishing grant. The *rêdû*, on the other hand, received only land grants.

Special marks placed on some visible part of the body made clear at once the vassal's station within the system (CT VI, 29: 12, 13). This custom of marking the body was not restricted to the lieges, for to a certain extent all classes, the scribes, the priests, the guilt-members, slaves, etc., were marked in one way or another. In letters Nos. 6, 15, and 23 there is, moreover, a possible indication that the retainers wore on certain occasions at least distinctive turbans by which they might be recognized as the lieges of a certain house.

The Code of Hammurabi is not so much concerned with disciplinary regulations in the case of a *rêdû* or a *bâ'iru*, as with emphasis of the inalienability of the fief. It does expressly mention, however, that in no instance can the duties of such retainers be executed by a substitute. Thus, in a few letters we read that shepherds were illegally brought into the ranks of the *rêdûs* (VB VI, 36, 37; CT VIII, 32b [21. year of Samsuiluna], not as substitutes, because that would have been in flagrant contradiction of the law, but as helpers (*dâḥ uku-uš^{mes}*; compare *erim-dâḥ* = *nararût šâbê*, Delitzsch, *Sum. Gl.*, p. 134).

The material so far recovered is still too scanty to enable us even to outline feudalism as it flourished under Hammurabi and his successors. Only here and there do we get a glimpse of its workings—sufficient only to tell us that it existed. Yet this same material conveys the impression that feudalism at that time was of rather recent date in Babylonia, its appearance being coincident, apparently, with the

coming of the Amorite invaders. This impression is derived from the following considerations. Extensive lists were kept of all the vassals even down to the least. Every movement or transference of a vassal was checked and registered. This necessitated the establishment of a special bureau of feudal tenure and personnel. Regarding the individual at the head of this bureau in the reign of Hammurabi, see note to No. 1, line 5. A comparatively minor matter, such as the placement of certain cooks (VB VI, 35), involved a correspondence of at least four letters, two of which were from the king himself.

Now it is impossible to think that all this was a customary procedure or one of long standing. The energies of the state would have been wasted on such a bureaucratic, cumbersome apparatus. But it can easily be understood in view of one or the other of two conditions in the time of Hammurabi: either (1) the king was engaged in a consolidation of his whole realm, similar to the one which followed, for instance, the Norman conquest in England; or (2) the making of these lists affected only some conquered territories which were being reorganized on a feudal basis. I incline to the latter view for the following reasons.

During the time of the 3. Ur dynasty, of which we possess an abundance of material, there is no trace of a feudal organization in Babylonia. This period, however, affords us some insight into the working of the various temple organizations. In the case of one temple official at least, namely, the iš, we know that the feudal organization has borrowed the title, and probably, to a certain extent, also the function of that official. In the feudal system he became the esquire. From this case we may conjecture that the new system was patterned, to a certain degree, upon the older temple organization. Furthermore, the temple organizations and land holdings were by this time an institution within Babylonia which can hardly be supposed to have been in any way altered to make room for a new system on extensive lines. The temple with its elaborate system so largely embraced a city and its outlying rural districts that there was little room for the expansion of private ownership. It would have been difficult, obviously, to project the feudal system into these old and settled territories. We are forced, therefore, to restrict the feudal system or rather the feudal land holdings to outlying districts, or to districts newly conquered, especially those lying along the Babylonian borders that faced Elam and northern Mesopotamia.

The southern boundaries were apparently reorganized on the feudal basis and were administered, after Larsa had been wrested out of the hands of the Elamites, from that city. A feudal land grant office was established there and over it was placed an official named ^dŠamaš-ḥâzir, whose archive has been partly recovered within the last few years. Indications point to the possibility that ^dŠamaš-ḥâzir was a sort of local representative of Awêl-^dNinurta, who resided in Babylon, and who seems to have borne the title of rêš êkallim, the majordomo of Ham-murabi's court.

1

- | | |
|---|---|
| <p>A-na ^dŠamaš-ḥa-zi-ir
 ^m ^dSin-mu-ša-lim
 ù tap-pí-šú-nu
 qi-bí-ma
 5 um-ma Ḥa-am-mu-ra-bi-ma
 aš-šum 70 gán eqlim^{im}
 ša Ši-rum-ga-mil
 akil amurrim
 ša Ku-ba-tim^{ki}
 ^mAwêl-^dNinurta
 a-ša-al-ma
 10 um-ma šú-ú-ma
 i-na 70 gán eqlim šú-a-ti
 40 gán eqlim-ma
 a-na Ši-rum-ga-mil
 in-na-di-in
 15 30 gán eqlim šú-am
 ki-a-am iq-bi-a-am
 a-na 40 gán eqlim
 ša i-na Ku-ba-tim^{ki}
 a-na Ši-rum-ga-mil
 20 in-na-ad-nu
 lâ i[t]-t[e]-i[h]-ḥi</p> | <p>Unto ^dŠamaš-ḥázir,
 ^dSin-mušalim,
 and their colleagues
 speak as follows:
 Thus says Ḥammurabi:
 Concerning the 70 gán of field
 of Širum-gâmil,
 the Amurrite secretary
 of Kubatum,
 I asked
 Awêl-^dNinurta.
 He said:
 “Of the 70 gán of that field
 40 gán of field
 were given
 to Širum-gâmil;
 30 gán of field are his.”
 Thus he has told me.
 Regarding the 40 gán of field,
 which in Kubatum
 had been given
 to Širum-gâmil,
 he shall not present a petition.</p> |
|---|---|

ANNOTATIONS

Line 3: tappi is not gen. sing. but plural. It is used to shorten the address; if only one additional addressee were intended, it would have taken no more space to insert the proper name than the indefinite tappi.

Line 5: The 70 gán of field in the city of Kubatum constituted a feudal grant, concerning which a dispute between the Amurrite secretary Širum-gâmil and Awêl-^dNinurta had arisen. Awêl-^dNinurta is a person who has become known to us lately through his letters addressed to the same ^dŠamaš-ḥázir mentioned in line 1. One is able to gather from the H. J. Weld-Blundell Collection of Early Babylonian Letters, in the Ashmolean Museum of Oxford University, published by G. R. Driver, in OECT, III (1924), and Thureau-Dangin, *Lettres de Ḥammurapi a Šamaš-ḥázir*, (1924), that Awêl-^dNinurta was at the head of the bureau which was mainly concerned with the distribution of feudal grants. In OECT, III, No. 32 he orders the grant of 3 BUR of land to each of two individuals, who in the feudal order of precedence bore the title of kizê ša ^dAdad, that is, attendants or esquires of ^dAdad. The mention of the god's name has here, of course, no religious implication, but must refer to the standards under which they served as

feudal retainers. In Egypt we meet with a similar case during the time of the New Empire, in that the various Egyptian army corps served under various divine banners and thus were named after the various gods. See also OECT, III, Nos. 33, 34, 35, 36, 37, 38, 39, 40, 41, 43, 44, 45, 46, 47, 48, 51, 52, 53.

Line 15: šú-am, not necessarily his own as private possession, but either his as feudal holding, or more likely his own in that he is able to dispose of it by reason of his office.

Line 21: He, i.e., Širum-gâmil shall not memorialize.

2

	A-na ^d Šamaš-ḫa-zi-ir	Unto ^d Šamaš-ḫázir
	qi-bí-ma	speak as follows:
	um-ma Ḫa-am-mu-ra-bi-ma	Thus says Ḫammurabi:
	50 gán eq ^{am}	50 gán of field
5	a-na A-ḫu-um PA.PA	to Aḫum, the sergeant major,
	16 gán a-na Ī-lí-ma-li-ki	16 gán to Ili-maliki,
	ṣābu kīnu	the trusty soldier
	ša qāt ^d Anu-še-me-a	under the command of
		^d Anu-šemea
	i-na Dûr-Tup-pi-u ^{ki}	in Dûr-Tuppiu,
10	i-na a-li-šú-nu	in their city,
	i-di-iš-šú-nu-ši-im	give unto them.

ANNOTATIONS

Line 4: Or rather, according to the objective case termination, a 50-gán field.

Line 5: PA.PA = dēkû? The above translation of the title is the customary one, but it must be kept in mind that this and other titles explained as military have no reference whatever to military organization but rather to the feudal organization. As an instance to show that the dēkû is a feudal retainer who had other functions besides that of a petty officer in the army, may serve the passage BE VI, p. 2, No. 62. I give a transliteration and a translation of the main body of the text.

(1) aš-šum Be-lí-i-din-nam ù mār^{meš} (2) ša Ī-lí-ma-ilu dēkû (3) iṣ-ba-tu-ú-šú (4) ki-in-ta-šú i-na bīt(!) ^dNinurta(!) ša(!) Nippuru^{ki}(!) (5) ma-ḫar ^dNinurta iz(!)-zi-iz-ma (6) ki-ma mār Nippuri^{ki} šú-ú (7) up-ti-ir-ru-ú-šú. "Concerning Beli-idinnam and his sons, whom Ilima-ilu, the sergeant-major seized, his family stood in the temple of ^dNinurta of Nippur in the presence of ^dNinurta (saying) that he is a Nippurian. They freed him."

That a father of adult sons of military age should be called to perform military service is hardly conceivable. The military organization of Hammurabi's age was certainly much more loosely organized than is generally supposed, while the feudal system, with which the military service was naturally linked, would militate against a rigid general military organization. Furthermore, no military registers were kept in Babylonia; these registers were of feudal tenants. During the reign of Hammurabi, or at least during part of it, such registers were kept in the feudal grant office of Awél-^dNinurta, who is mentioned above in letter No. 1.

Ilima-ilu was a feudal retainer, of the rank of a dēkû, who apparently had got hold of Beli-idinnam and his sons, to make them perform some work for the "manor house" of a feudal lord, or for his own fief land, his ilqu. To this Beli-idinnam's family objected because he was from Nippur. That is to say, he was an outsider, and not a feudal tenant within the territory over which Ilima-ilu held sway either in his own feudal status or as retainer of a feudal overlord. This text therefore affords simply an illustration of a case where feudal power overreached itself, by calling upon an outsider for corvée service.

Line 7: şâbu kînu, a "trusty" or a "faithful" soldier. However kînu may be taken, Ili-maliki was a veteran soldier who receives an additional grant of land. In future researches which have as their object the feudal system of Babylonia, it will not be unimportant to know in what ratio a common şâbu was granted fiefland as against other feudal retainers; or what was the ratio as to additional land grants. The 50 gán given to the dékû is high when compared with the 16 gán given to the şâbu.

3

A-na A-wi-il-	Unto Awil-
qi-bí-ma	speak: Thus says
um-ma Ni-ku-da-tum-ma	Nikudatum:
ḏŠamaš li-ba-al-li-iṭ-ka	May ḏŠamaš grant thee life!
5 a-na pa-ar-ši ša mârê ^{mes}	As to the sepulcher of the sons of
Ír-ra-mu-ba-li-iṭ	Irramubaliṭ
^m ḏŠamaš-ellat-zu	ḏŠamaš-ellatzu
id-da-al-pa-an-ni	put me in difficulty.
um-ma šú-ú-ma pa-ar-ša-am	He said: "Take little care of the
te-ga	sepulcher."
ù a-ḥu-ka pi-šú iš-ši-šú-ma	And thy brother aided him by
	word.
ma-am-ma-an ša i-na i-di-šú	There is no one who stands
10 iz-za-az-zu ú-la i-ba-aš-ši	at his side;
ù mârê ^{mes} Ír-ra-mu-ba-li-iṭ	and the sons of Irramubaliṭ
Za-ar-ru-tum pu-ḥu-ru-	Zarrutum has assembled.
šú-nu-ti-ma	
um-ma Za-ar-ru-tum	Zarrutum wrote:
^m Šú-ni- ^d Ba-ru	Šuni- ^d Baru
ku-nu-uk-ku i-na a-ma-ar-i-ka	when thou seest the letter,
15 lâ tu-ḥa-ra-bi	thou shalt not destroy [it]."
ši-ba-tu-ka lu-ú ḥa-mi-iš	If it be thy desire, search me
ku-uš-da-an-ni	carefully.
pa-ar-ša-am i-ta-ba-lu-ú	The sepulcher they shall remove.

ANNOTATIONS

Line 3: I should prefer to read Ni-di-it-tum, but the second sign is too plainly written ku on the tablet; the third sign may be read either da or it.

Line 5: Paršum cannot have the meaning "command" here, but "rite, religious obligation" or the like is possibly intended at this place and in line 18. In this case the writer objects to religious practices of the sons of Irra-mubaliṭ.

Line 13: Read perhaps Šú-ni-ili ba-ru, Šuni-ili, the seer. Cf. Šunu-ma-ili and Šunu-urḫali.

Line 15: tu-ḥa-ra-bi = tuḥarrabi; but why the feminine? If paršum should really be the sepulcher, then "thou shalt not destroy [it]" may refer to either the letter, or to the sepulcher.

Line 16: The text reads AD-ba-tu-ka; I have emended AD to ši. For šibātu instead of šibātu see VB VI, No. 127:9. The nominative case is explained by taking šibatuka as the object of the verb "to be," "is it thy desire" or, "if it is thy desire" then search me carefully.

Line 17: ku-uš-da-an-ni = kušudanni.

4

	A-na A-wi-lim	Unto the manor lord
	qi-bí-ma	speak: Thus says
	um-ma Zi-nu-ú-ma	Zinû:
	Šamaš ù Ilabrat	May Šamaš and Ilabrat
5	aš-šum-ia a-na da-ri-a-tim	for my sake forever
	li-ba-al-li-ṭu-ka	grant thee life!
	aš-šum eqlim šamaššammi	Concerning the sesame field
	ša ina Um-ma ^{ki}	which [is] in Umma
	ma-am-ma-an ú-ul	thou hast no one
	ta-aš-ku-um-ma	appointed
10	šamaššammam im-ku-ta-šum	to cut the sesame.
	^m Dun-pa-ê'-na-šir	Send unto me
	du-ur-dam-ma	Dunpaê-nâšir
	šamaššammam li-iš-šu-ur-ma	and he may take care of the sesame
	lâ[ú-]ḫa-li-qu[m]	[which] they did not let be lost.
15	bi-tum ša-li-im	The house is well.
	šú-ku-um-ka šú-up-ra-am	Inform me concerning thy well-
		being.
	li-ib-bi lâ it-te-ni-ḫi-ma	My heart does not compose itself.

ANNOTATIONS

Line 3: The woman Zinû was previously known from Lutz, Early Babylonian Letters from Larsa, YOS, II, No. 19:21, 25, and from three or possibly four letters addressed to her, OECT, III, Nos. 62, 63, 64, and probably 78. YOS, II, 19:21 seems to show that the woman lived in Adab.

Line 8: The phonetic spelling of Umma is noteworthy.

Line 14: Although the relative ša is wanting the context seems to imply it, otherwise the preterite offers difficulties.

5

	A-na Ra-bi-a-an	Unto the prefect
	^a luIa-ku-du ^{ki}	of the city of Iakudu
	qi-bí-ma	speak: Thus says
	um-ma ^d Sin-mu-uš-ta-al-ma	^d Sin-muštal:
5	^d Šamaš li-ba-al-li-iṭ-ka	May ^d Šamaš grant thee life!
	aš-šum še-im na-aš-pa-ki-im	Concerning the barley storage
	ša mârê ^{meš} ^d Sin-êreš tamqaru	of the sons of ^d Sin-êreš, the
		revenue official,
	ša ga-ti-ia	over which I have control,
	zu-uz-zu-nu ú-ul iš-qu-lu	while they have not made their
		apportionment,
10	^m ^d Sin-mu-ša-lim pa-nam	^d Sin-mušalim, at the head
	5 šú-nu	of 5 of them
	it-ta-al-kam	is coming.
	a-na na-aš-pa-ki-šú-nu	for their storing.
	[lâ ú-a-]ab-ba-tu	They shall not cause any damage.
	ma-m[a-]an lâ i-pa-ri-ik	No one shall act contrary to law;
15	ša i[-pa]-ri-ku	whoever does act contrary to law
	zu-uz-zu[-nu lâ iš-ta]-ga-al	[to them] he shall not weigh out
		their apportionment.

ANNOTATIONS

Line 2: The name of the city appears in King, *The Letters and Inscriptions of Hammurabi* (London, 1898), I, No. 29, pl. 49; III, p. 70. This tablet shows that Ungnad's reading of ku in place of ma (VB VI, 16: 16) is correct.

Line 4: ^dSin-muštal may possibly be the akil tamgari mentioned in VB VI, 19:5, 24. The content of this letter would lead one to suppose so.

Line 9: Iš-qu-lu is subjunctive and therefore the whole line is a dependent clause.

Line 13: The restoration is doubtful.

Line 16: The restoration most likely in view of line 9.

6

	[A-na] ^d Sin-mu-uš-te-še-ir	Unto ^d Sin-muštešir
	[qi]-bí-ma	speak: Thus says
	[um]-ma ^d Sin-ri-im-ì-lí-ma	^d Sin-rím-ili:
	^d Sin ù ^d Ninurta aš-šum-ia	May ^d Sin and ^d Ninurta for my
		sake
5	li-ba-al-li-du-ú-ka	grant thee life!
	ki-a-am aq-bi-ku-um-ma	Thus I told thee,
	a-na-ku-ma	saying:
	ki-ma pa-ni-ka a-na	Abstain from going to
	Ka-ab-ḫu-ni	Kabḫuni.
	pi-ri-ik-ma	
	pa-ni-it ku-nu-uk-ki-ia	My former letter [reads]:
10	20 gur še-a-am	20 gur of barley,
	30 gur suluppam	30 gur of dates,
	5 gur šamaššammam	5 gur of sesame,
	1 biltu šipâtam	1 talent of wool,
	a-na kurummat bîtim	for the livelihood of the house,
	piššat šîkarê ù	beer wort and
	kubuš bîtim	a house turban
15	tap-šú-ur pi-ḫi ù	thou didst squander. Close [it] up
	ši-	and the anxiety
	ḫat napišti ⁱ -ka i-di	of thy soul lay aside,
	ap-pu-tum bi-tum	please. The house does not
	lâ mâgirum ni-ri	accede to lamentation.

ANNOTATIONS

The above letter has the same content as No. 15 of the present publication. However, the names of addressees and of writers are different. How is this to be explained? Perhaps the two writers agreed upon the same form and content for each addressee as they had already done in previously sent letters. The addressees must have been working together on one and the same job and each one was jointly held responsible.

Line 9: No. 15 line 10 adds ut-ti-e-ma "it made clear, manifest."

Line 14: This line contains ideographic writing, while in No. 15, lines 15 to 17, the whole is spelled syllabically. Ià-ṭu(?)-iš(?) is rendered in No. 15 by pi-iš-ša-at KAŠ.KAŠ. Piššatum should be rather ià-ba-šeš. Tûg a-dé=kubšu.

Line 15: The second ù of course is redundant, and a mistake of the scribe.

Line 16: What follows apputum is omitted in No. 15. After bi-tum follows apparently lâ ŠE.GA=lâ mâgirum. Ni-ri I take to stand for nîru "howling, lamentation," and may either be in the genitive or may be translated "my howling, my lamentation."

7

	A-na Zi-nu-ú	Unto Zinû
	qi-bí-ma	speak: Thus says
	um-ma Mu-na-wi-ru-um-ma	Munawirum:
	^d Ma-ra-at-ú-mi ù ^d Ilabrat	^d Marat-umi and ^d Ilabrat
2	li-ba-al-li-du-ú-ki	may grant thee life!
	[.....]-tim	
	aš-šum ta-aq-bi-a[m]	Concerning that which thou hast
	um-ma at-ti-i-ma	said to me: . . . I shall despatch
	a-ṭa-ra-da-am-ma	unto me.
	i-li-ku a-pu-la-šú-nu-ti-a	They came; I answered them:
10	i-na Ṣu-ut-ta-ab ^{ki}	I am unable
	a-na na-aš-ba-ki-im	to return
	tu-ur-ra-am	to Ṣuttab
	ú-ul e-li-i	for the storing.
	na-aš-ba-ku i-ša-tam	The storage has mildew
15	i-šú-ú suluppu i-ḥa-li-qu	[and] the dates go to waste.
	šum-ma ta-ga-mi-li-in-ni	If thou wilt oblige me
	du-ur-di-im-ma	[then] despatch [some persons]
	li-it-ba-lu-šú-nu-ti	that they may take them away.
	ši-ip-ru a-na Ba-ni-ia	The errand for Bânia
20	na-di-i	is set aside.

ANNOTATIONS

Line 1: Regarding the addressee see No. 4, line 3.

Line 8: a-ṭa-ra-da-am-ma; the tablet seems to read ab instead of ra.

Line 9: i-li-ku = illiku; a-pu-la-šú-nu-ti-a = apulšunuti.

Line 11: na-aš-ba-ki-im = našpakim; see also line 14.

Lines 13 and 14: i-ša-tam i-šú-ú literally "has fire" = "has mildew."

Line 15: The sign after ka-lum is probably intended for ma.

Line 16: šum-um-ma; omit the um, which is a mistake of the scribe.

8

	A-na A-bil-i-lí-šú	Unto Abil-ilišu
	qi-bí-ma	speak: Thus says
	um-ma A-bil-ku-bi-i-ma	Abil-kubî:
	^d Sin ù ^d Šamaš	May ^d Sin and ^d Šamaš
5	li-ba-al-li-du-ka	grant thee life!
	suluppam iš-tu Šil-la û-ma-am	The dates from Šilla let me pay
	a-na Mi-šú-uk-ri-e-mi	today
	lu-pu-ul	to Mišukrêmi,
	am-ša-li-i-ma Mi-	for they brought
10	šú-uk-ri-e-mi iš-šu	Mišukrêmi yesterday,
	ap-pu-na-ma iš-ta-na-pa-ra	and at the same time he has
		written to me repeatedly.
	ù šum-ma a-ni-ki-am	And if they take the
	lu-ur-mi i-li-qu-ú	ostriches(?) immediately,
	ul-li-ki-a-am suluppam	they may [at least] not take as yet
	li-il-qu-ú	the dates.
15	ú-ḫi-nu 10 gur-ma	The unripe dates—10 gur-
	i-ka-ma-šú-nu-ti-ma	they shall seize.
	ki-i ṭe-mi ta-ga-bu-ú	As [is] my information thou shalt
		speak.

ANNOTATIONS

Line 6: Ištu Šilla, "from Šilla"; the use of ištu must be temporal = (dating) from the time of Šilla.

Line 8: The last sign apparently was li, which the scribe seems to have erased. He probably intended to write ul over it, but forgot to insert it.

Line 11: Iš-ta-na-pa-ra; am is expected at the end: "he has written to me repeatedly."

Line 12: A-ni-ki-am = annikî'am.

Line 13: Lu-ur-mi; I suspect that the scribe wrote lu in place of nu; probably read nu-ur-mi "figs."

Line 16: I-ka-ma-šú-nu-ti I take to stand for ikammišunuti, or ikammušunuti.

9

A-na ^d Šamaš-ḫa-zi-ir	Unto ^d Šamaš-ḫāzir
qi-bí-ma	Speak: Thus says
um-ma Awêl- ^d Ninurta-ma	Awêl- ^d Ninurta:
^d Šamaš li-ba-al-li-iṭ-ka	May ^d Šamaš grant thee life!
5 aš-šum ^m Sú-uk-na-kam-šú-di	Concerning Šuknakamšudi,
ṣu-ha-ar êkallim ^{1im}	the young man of the palace,
un-ne-du-uk-ki	I, herewith, am sending thee
uš-ta-bi-la-ak-kum	my letter.
i-mi-ir-ta-šú a-ba-lam	His fief-land restitution
10 i-na ^{a^{lu}} La-la-tum i-di-iš-šú	in Lalatum give him.

ANNOTATIONS

Line 3: Awêl-^dNinurta, no doubt, is the same person mentioned in the Hammurabi letter No. 1, line 8; see also note to No. 2, line 5.

Line 5: Is the personal name transcribed correctly?

Line 9: I suppose that i-mi-ir-ta is some special kind of fief-land, perhaps meadow land.

10

[A-na ^d Š]amaš-ḫa-z[i-ir]	Unto ^d Šamaš-ḫâzir
[qi]-bí-[ma]	Speak: Thus says
[um]-ma Awêl- ^d Nin[urta-ma]	Awêl- ^d Ninurta:
^d Šamaš li-ba-al-li-iṭ-[ka]	May ^d Šamaš grant thee life!
5 aš-šum eqlim ^{lim} ša	Concerning the field of
^d Sin-li-wi-ir	^d Sin-liwir,
ša šatammam ta-aṭ-ru-da-aš-šú	which the clerk thou hast sent
ip-lu-ku-šum	has measured out for him,
eqil-šú ki-in-i-šú	put his field for him in order
ù a-na Ba-di ta-na-ad-	and [then] thou shalt give it to
di-na-šum	Badi.
10 qi-bi-i-ma a-na a-wi-lim	Say to the manor lord he
lâ-i-ṭe-ḫi-e [-ma]	shall not draw nigh [for]
^{isu} pi-lum iq-bi-a-am	I myself shall send thee the
aš-tap-ra-ak-kum	red grape vine he told me about.

ANNOTATIONS

Lines 1 to 3: Addressee and writer are the same as in the previous letter.

Line 6: ta-aṭ-ru-da-aš-šú; the fourth sign looks like a ta, but the above reading is assured from the context.

Line 12: ^{isu}pilum = pîlû, "Rotweinrebe," Bezold, Glossar, p. 219.

11

A-na I-lí-ma-i-lí	Unto Ilima-ili
qi-bí-ma	speak: Thus says
um-ma ^d Sin-iš-me-šú-ma	^d Sin-išmêšu:
aš-šum a-ba-lim ša nâr	Concerning the bringing of the
Šarrum- ^d Lim-mu-ut	canal "Šarrum- ^d Limmur"
5 i-na nâr tâmtim nâri-ša	to the sea canal, take over its
mu-ḥu-ur-ma	canal, and
me-e ina ul-li-ma	give the water when it rises
a-na ir-ri-ši-im i-di-in-ma	to the farmer.
nâram ša-a-ti ú-ul	Thou hast not drenched that canal.
ta-am-qu-ur-ma	
[ú-]ul a-wa-ti	This is no business.
10 [aš-šum] še-e-im ša ga-ti-ka	Concerning the barley which is at
	thy disposal
3 gur še-a-am a-na	give 3 gur of barley
Ba-az- ^d Lim-mu-ut	
i-di-in	to Ba-az- ^d Limmur.
a-na-ku-ú a-na na-ri-im	I had sent thee
aṭ-ru-ud-ka	to the canal,
at-ta ṣu-ḥa-ar a-wi-li-e	thee, the young man of the manor
	lords.
15 la-am ta-ša-a-al-šú	Before thou didst ask him,
am-mi-ni di-e-im-ka-ma ki-ma	why [is] thy information like
bi-i' a-wi-lim nâr Ib	the wording of the manor lord:
i-na ki-zi-e-im	"the Ib canal I shall
a-na-di-ik-ku-ú	give thee through the esquire."

ANNOTATIONS

Line 5: nâr A.AB.BA; to what refers the pronoun in nâri-ša? I think that it refers to nâr tâmtim and that the meaning of the line is: take over the [branch] canal of the nâr tâmtim.

Line 8: The form should be tamqir.

Line 9: The restoration at the beginning of the line is conjectural; ú-ul a-wa-ti may be synonymous with a phrase like ú-ul na-ta-a-at.

Line 14: a-wi-li-e = plural.

Line 15: The personal pronominal suffix in ta-ša-al-šú is anticipatory, and refers to awilim in line 17.

Line 17: ki-zi-e-im is certainly not a place name; kizû is a feudal retainer of the rank of an esquire. The use of ina before kizîm is instrumental.

12

- | | |
|---|--|
| <p>A-na [.]
 qi-[b]í-ma
 um-ma ^dSin-a-pil-Uri^{ki}-ma
 ^dŠamaš li-ba-al-li-iṭ-ka
 5 aš-šum ki-e-im wardim
 ša ta-aš-pu-ra-am
 um-ma at-ta-ma
 šuššân ma-na kaspim
 šú-qu-ul-ma
 wardam ta-ak-la-a-am</p> <p>10 ša-ma-am
 šuššân ma-na kaspim
 aš-qu-ul-ma
 ú-la im-ḥu-ru-ni-in-ni</p> <p>šum-ma ta-ga-ab-bi
 mišil ma-na kaspim
 šú-uš-qu-ul-ma
 15 wardam ta-ak-la-a-am
 lu-ša-ma-ak-ku</p> | <p>Unto [.]
 speak: Thus says
 ^dSin-apil-Uri:
 May ^dŠamaš grant thee life!
 Concerning the price of the slave,
 about which thou didst write
 to me, saying:
 "Pay a third of a mina
 of silver,"
 thou hast withheld the slave from
 me,
 [although] the price
 of a third of a mina of silver I had
 paid out;
 however, they did not accept [the
 money] from me.
 If thou sayest:
 "A half of a mina of silver cause
 to be paid,"
 [then] let me buy from thee
 the slave [whom] thou hast with-
 held from me.</p> |
|---|--|

ANNOTATION

The content of this letter is perfectly clear. The slave-seller has held back the delivery of the slave at the price of a third of a mina of silver, which he himself had originally fixed. His agents were instructed not to accept the money, which action was interpreted by the buyer as being due to the fact that the price of the slave was too low. The buyer, now, is willing to raise the price to one-half of a mina.

13

[.....]	[.....]
a-na a-di-a-ni it-ta-	at the fixed day he will come to
a[l-ka-ak-ku]	thee.
šu-ḥa-ri iṭ-ru-da-ku	My young man he sent unto thee.
ki-ma aq-bi-a-ku	As I told thee,
5 iq-bi 3 šiqu lu kaspim	he said: "3 shekels of
da-am-ga-ti	good silver
a-na šu-ba-ti-ia	send me
šú-bi-lam	for a garment of mine."
aš-šum suluppim Ib-ni- ^d Adad	Concerning the dates I asked
a-ša-al-šú	Ibni- ^d Adad.
il-li-ka-ma um-ma šú-ma	He came and said:
10 suluppam ik-ta-an-ku-šú	"The dates he gave him by written
	promise."
a-na Na-am-ra-ša-ru-ur	Go to Namrašarur
a-li-ik-ma um-ma a-na-ku-ma	and [tell him that] I say:
suluppam a-na Šar-rum- ^d Adad	"Why didst thou give the dates
a-na mi-ni ta-ak-nu-uk	by written promise to Šarrum-
	Adad?"
15 [um-ma] šú-ú-ma	He had said:
[.....]-na-ili-šú	["..... to]-na-ilišu
ú-ul ak-nu-uk	I did not give away by written
	promise."
[.....]-bi-ia	[..... my]

ANNOTATIONS

The obverse of the tablet is completely obliterated. The reverse originally continued after line 17.

Line 2: The restoration of line 2 is merely conjectural.

Line 5: After da-am-ga-ti there may have been the additional sign im; but the use of the feminine is obviously a mistake.

Line 8: Or translate: concerning the dates of Ibni-^dAdad I asked him. The above translation, however, seems preferable, because the writer here passes on to a new subject, and the person to whom the pronominal suffix refers would thus remain unmentioned.

14

	A-na Zi-nu-ú	Unto Zinû
	qi-bí-ma	speak: Thus says
	um-ma Ba-ba-di-ma	Babadi:
	ªEa ù ªŠamaš	May ªEa and ªŠamaš
5	aš-šum-mi-i-a	for my sake
	a-na da-ri-a-tim	forever
	li-ba-al-li-du-ú-ki	grant thee life!
	i-na a-li-im ša	In the city for reason of
	aš-šu ba-ti-ku-nu	your
	ga-ag-ga-di ka-ab-tu	I am greatly honored.
10	aš-šum a-na ar-bu-ti-ša	Concerning the devastation of hers,
	ša Il-ta-ni a-ḥa-ti-ki	[namely] of Iltani, thy sister,
	6 gur še-a-am ad-di-nu-ši-im	I had given her 6 gur of barley.
	i-na a-li-im ša wa-aš-ba-a-ku	In the city wherein I dwell
	ta-am-qu-ta-am-ma	thou didst thrust thyself upon me.
15	pa-ag-ri na-di	My body is tired,
	[a-la]-ka-am ú-ul e-li-i	(and) I am unable to come.
	[.] al(?) [.]	
	[.] -da-lim- [.]	
	a-ga-na a-na bi-ti- [. . .]	a basin for house
20	ªŠamaš-ḥa-zi-ir ir [. . . .]	ªŠamaš-ḥazir [.]
	ú-še-ir-ri-e-bu-ki-i	They caused thee to enter.
	šum-ma i-na ki-it-ti-im	If in truth
	ma-ar-ti at-ti	thou art my daughter,
	me-ḥi-ir un-ne-du-uk-ki-ia	(then) send me
25	šú-bi-li-im-ma	a copy of my letter.
	um-ma at-ti-ma	Thou hast written:
	um-mi am-mi-ni ta-na-di	"My mother, why art thou
		negligent?"
	i-na bi-ti ma-an-ni	In whose house
	da-ka-am an-ni-a-am	hast thou (ever) seen
30	ta-mu-ri	such insubordination?
	a-na Ku-mu-šú-úr-ri	Unto Kumušurri,
	mar-ša-na ar-ra-ba-ak	the maršana, I shall thee.
	ap-pu-tum	Please.

ANNOTATIONS

Addressee and writer are both women. The latter is addressed in a letter quoted from the former as mother; this may be simply out of respect, but judging from the answer which Babadi makes to Zinû's statement, it is likely that Babadi was actually the mother. As for Zinû see above p. 288.

Line 4: A possible clue whence the letter was sent and for what place it was destined may be contained in the mention of ^dEa and ^dŠamaš. The cities concerned are Eridu and Larsa.

Line 8: This line is difficult. Why here the introduction of the pronoun 2d pers. plural?

Line 10: aš-šum a-na = "for the reason, because"?

Line 14: What special shade of meaning the verb has at this place cannot be gathered from the context. Perhaps she had "fallen in" on her unexpectedly and that while Babadi was away (lines 15 and 16).

Line 19: Whether the word agânu, agannu "basin" is actually intended must remain doubtful on account of the preceding lacunae.

Line 20: The various letters extant which mention both Zinû and the high official ^dŠamaš-ḫâzir do not yet make it clear in what relationship the two stood to each other.

Line 21: The text reads di, which I changed above into ki, but I am not at all sure of my reading.

Lines 31 and 32: With these lines I cannot do much at present.

15

- | | |
|---|--|
| <p>A-na ^dSin-mu-ša-l[im]
 qi-bí-ma
 um-ma ^dSin-a-a-ba-aš-ma
 ^dSin ù ^dNinurta aš-šum-ia</p> <p>5 li-ba-al-li-iṭ-ka
 ki-a-am aq-bi-ku-um
 um-ma a-na-ku-ma ki-ma
 di-i-im pa-ni-ka a-na
 Ka-ab-ḥu-ni
 pi-ri-ik-ma</p> <p>10 pa-ni-it ku-nu-uk-ki-ia
 ut-ti-e-ma
 20 gur še-a-am
 30 gur suluppam
 5 gur šamaššammam
 1 biltu šipátam</p> <p>15 a-na ku-ru-ma-at bi-tim
 pi-iš-ša-at šikarê
 ù ku-bu-uš bi-tim
 tap-šú-ur pi-ḥi
 ù ši-ḥat napisti-ka ni-ḥi</p> <p>20 ap-pu-tum</p> | <p>Unto ^dSin-mušalim
 speak: Thus says
 ^dSin-aiabaš:
 May ^dSin and ^dNinurta for my
 sake
 grant thee life!
 Thus I told thee,
 saying: According
 to information, keep away from
 Kabḥuni.</p> <p>My previous letter made clear:</p> <p>20 gur of barley,
 30 gur of dates,
 5 gur of sesame,
 1 talent of wool,
 for the livelihood of the house,
 beer wort,
 and a house turban
 thou hast squandered. Close it up,
 and the anxiety of thy soul lay
 aside,
 please.</p> |
|---|--|

ANNOTATIONS

See letter No. 6.

Line 19: Ni-ḥi is difficult; I have followed in my translation the reading of idi in No. 6, line 16.

16

	A-na a-[b]i-i-a	Unto my father
	qi-bí-ma	speak: Thus
	um-ma Ap-lum-ma	says Aplum:
	^d Šamaš ù ^d Adad aš-šum-ia	May ^d Šamaš and ^d Adad for my
		sake
5	li-ba-al-li-du-ka	grant thee life!
	aš-šum un-ne-du-uk-ki	Concerning the letter
	ša tu-ša-bi-lam	which thou hast sent me,
	a-wi-lum tu-ša-am	the manor lord has uttered
	e-li-ia it-ta-di	confused things against me
10	lu-ul-li-kam-ma	Verily he came to me
	[um-ma] šú-ú	and said:
		

ANNOTATION

Line 8: tu-ša-am = tuššú.

Line 11: The restoration is probably correct even though there is no ma following šú-ú.

17

A-na Wa-tar- ^d Šamaš	Unto Watar- ^d Šamaš speak:
qi-bí-ma	Thus says
um-ma 1-lí-ip-pa-al-za-ma	Ili-ippalza:
^d Šamaš ù ^d A-a-BI	May ^d Šamaš and ^d Aia
li-ba-al-li-ṭu-ú-ka	grant thee life!
5 a-nu-um-ma ^m ^d Sin-im-gur-	Now ^d Sin-imgurranni
ra-an-ni	took
12 ma-na erû ^{zun}	12 minas of copper and unto thy
il-qi-a-am a-na ṣ[i-ri-k]a	presence
aṭ-ṭar-da-aš-š[ú-um]	I am sending him.
erû ^{zun}	The copper

ANNOTATION

Line 3: BI after ^dA-a is most likely "his," i.e., ^dŠamaš and his [spouse] ^dAia. In YOS, II, No. 64:4 ^dŠamaš ù ^dA-a Kallâtum (=è-gi-a), "^dŠamaš and ^dAia, the bride."

18

	A-na ^d Šamaš-ḫa-zi-ir	Unto ^d Šamaš-ḫāzir
	qi-bí-ma	speak: Thus says
	um-ma ^d Bêl-me-li-ma	^d Bêl-mêli:
	^d Sin ù ^d Nin-gal	May ^d Sin and ^d Ningal
5	aš-šum-ia a-na da-ri-a-tim	for my sake forever
	li-ba-al-li-tu-ka	grant thee life!
	aš-šum ^d A-ḫu-ú-a-ga-mil	Concerning ^d Aḫûa-gâmil,
	ki-ma šu-ḫa-ru-um ia-ú-um	what kind of a young man he is
	ú-ul ti-di-e	thou dost not know.
10	10 gán eqlim ^{im} ^m Ši-lí-	10 gan of field of Šili- ^d Aḫûm
	^d A-ḫu-um	
	iš-šú-ru-ú-ma	they reduced and
	um-ma ^d A-ḫu-ú-a-ga-mil	^d Aḫû-gâmil said:
	ni-ši-ir-tam ša	"Give me the reduced portion of
	Ši-lí- ^d A-ḫu-um	Šili- ^d Aḫûm
	ta-aš-šu-ra-a	which you both made smaller.
15	id-na-nim	
	a-zab-bal a-ni-nam-ma	I will bear [the burden] immedi- ately."
	a-na šu-ḫa-ri-sú [.]	Unto his young man [.]
	it-ta-di(?)[-in]	he has given.
	^m ^d A-ḫu[-ú-a-ga]-mil	^d Aḫûa-gâmil
20	2 ma-na [kas]pim ^{im}	2 minas of silver
	šu-ḫa-ar [. ^d Nin]-gal	the young man of [. . . . - ^d Nin]gal
	a-na [šimim ša]	for [the purchase price(?)
	10 gán [eqlim] kum	of] 10 gan of [. field]
	iš-[ta-qa-al]	he is paying
25	2 [ma-na kaspim]	2 [minas of silver]
	[.]	[.]

ANNOTATIONS

Line 3: ^dBêl-me-li is probably a contracted form of ^dBêl-ma-ili.

Line 9: Or interrogative: Dost thou not know?

Line 10: Perhaps Šili-^dAḫûm is the subject of the verb iš-šú-ru-ú-ma in line 11, which is in a dependent clause "having been reduced by Š" or "which Š reduced."

Line 14: The 2d person plural I take to refer to both Šili-^dAḫûm and ^dŠamaš-ḫāzir; less likely to ^dBêl-mêli.

Line 16: a-zab-bal a-ni-nam-ma; the adverb is equated above with annanum. "I shall bear immediately" namely, the burden, or the obligation, connected with the land, which was seemingly a fief land.

Line 17 ff: The text becomes not clear, but one may gather from it in a general way that ^dAḫua-gâmil is willing to pay money in order to put himself in possession of the desired parcel of land. The letter evidently refers to a case of simony, and thus "what kind of a fellow he is" in line 8 is to be taken in a contemptible sense.

- | | |
|--|--|
| <p>[A-na ù]
 qi[-bí-ma]
 um-ma Mu-na-wi-[rum-ma]
 4Šamaš li-ba-a[l-li-iṭ-ku-nu-ti]
 aš-šum a-wa-a-at 1-lí-ma
 [mâr šip]-ru
 5 ša ú-lam-mi-da-an-ni-ma

 ṭup-pi ú-ša-bi-la-ak-ku-nu-
 ši-im-ma
 ki-a-am ta-aš-pur-ra-a-nim
 um-ma at-tu-nu-ú-ma
 a-na 1-lí-ma ni-iq-bi-i-ma
 10 um-ma ni-nu-ú-ma
 Li-pí-it-ilu a-na eqlim it-ti-ni
 li-ri-id-ma
 eqil-ka i ni-gu-ur
 ú-ul im-gu-ra-an-ni-a-ti
 15 eqlam ni-mu-ur-ma
 ki a-ša-ar eqlim^{1im}
 a-na igi-4-gál a-na igi-3-gál
 im-ta-ag-ga-ar
 ù [.] im-ta-ḥa-ar
 20 ša ta-aš-pur-ra-a-nim

 ú-ul ti-di-a ki-ma i-na
 ši-im-da-at be-lí-ia
 a-wa-tum a-na bi-i ka-an-ki-šú

 ??? la-a iḥ-ḥa-ab-ba-lu-ú
 di-nam di-na i-na eqlim^{im}

 ta-m]u-ra
 25 ù [šú]-ú-ma
 a[-na be-l]í-ku-nu-ú
 [.]</p> | <p>[Unto and]
 speak: Thus says
 Munawirum:
 May 4Šamaš grant you life!
 Concerning the affair of Ilima, the
 messenger,
 regarding which he has informed
 me,
 I have sent you my letter.

 You have written to me thus,
 saying:
 We spoke to Ilima,
 saying:
 Let Lipit-ilu go down with us
 to the field,
 [for] we rented thy field.
 He did not accede to our wish,
 [but] we saw the field and
 when the place of the field
 for a fourth part or a third part
 is agreeable to him,
 he shall receive also the
 Concerning that which you have
 written to me,
 do you not know that according to
 the statutory code of my lord
 the matter according to the ren-
 dering of his document
 . . . they cannot invalidate?
 Render ye judgment because of the
 field
 (which) you inspected.
 And he said:
 "Unto your lord
 "</p> |
|--|--|

ANNOTATIONS

The content of this letter is rather cryptical owing to the fact that we do not know the circumstances which led to its composition.

Line 4: The restoration to mâr šipru is merely conjectural and doubtful.

Line 26: Restoration uncertain.

20

	[.]-ba-az ki-a-am	[.] thus
	^m Ši-lí- ^d Sin	Šilí- ^d Sin
	[.] ^m ^d Za-má-má-na-šir	[.] Zamámá-nâšir
	[šú-]bi-lam	send me.
	[^m Ni-di]-il-ka	Nidilka
5	[.]-im	[.]
	šum-ma [^m Ni-di]-il-ka	If Nidilka
	lâ tu-ka-al-lam	thou canst not spare
	a-di iš-te-en ré'âm pu-ḫi-šú	he shall despatch at once
	a-na-ad-di-nu-ú-ma	into my presence a shepherd,
10	a-na ši-ri-ia ú-ṭa-ar-ra-aš-šú	(whom) I shall give.
	a-na a-wa-tim an-ni-tim	As to this matter
	lâ tu-uš-ta-ḫa	thou shalt not make refusal.
	ma-di-iš i-ḫi-il	He has trembled exceedingly.
	a-na šâbi appi Dûr-šarrim	He shall give to the soldier outside
	i-na-ad-di-im-ma	of the royal wall.
15	a-na pu-ut ba-ri-im	Before the seer(?).
	(remainder illegible)	

ANNOTATIONS

Owing to the fact that the obverse is completely obliterated, it is difficult to get a clear insight into the context of the reverse.

Line 4: This line can be restored from line 6; it is fairly certain that Nidilka is a personal name, because the personal pronoun in puḫi-šú (line 8) must refer to him.

Line 13: Who is the subject of iḫil?

Lines 19 and 20: These lines read (19) [i-na an]-ni-tim aḫ-ḫu-ut-ka (20) [lu-]mu-ur, "may I therein recognize thy brotherly disposition."

21

- | | |
|--|---|
| <p>[A-na] A-še-ia-a
 [qi]-bí-ma
 [um]-ma ^dSin-ma-gir-ma
 ^dŠamaš ù ^dNin-gir-su
 aš-šú-mi-ia
 5 MU.UH.KAM li-ba-li-du-ka
 a-na Ná'id ʔa-ar-da-a-ku
 ʔa-ar-ra-ni ta-ar-a-at
 ma-ti-ma a-na mi-im-ma
 ú-[u]l aš-p[u]-ra-kum
 10 1 m[a]-na kaspim k[a-a]n-
 ka-am-ma
 [i-na] ga-ti-ia šú-bi-lam
 [. . . .]-uḫ-ma [. . . .]na.bi.ud
 ad-di-ma
 [. . . .]-kam-ra-at [. . . .]-ma
 [ki]-a-am lu[-ú ad]-di-ik-kum
 15 [. . . .]-uḫ-ma [u]-mi arḫu 1^{kam}

 arḫu 2^{kam} ša kaspam it-ti-ia
 iš-ta-ka-nu
 a-na kaspim ù šibti-šu
 ku-nu-uk-kam
 lu-zi-ba-kum
 20 pi-zi-il-ti kaspim-ma
 pa-az-la-a-ku
 šum-ma i-na ki-tim a-bi at-ta
 lâ ta-ka-al-la-am
 ma-ru-ka a-na-ku
 25 gi-mi-il-la-ka tu-ra-am e-li
 a-bu-ut-ka i-na zu-um-ri-ia
 šú-ku-un
 ù aš-šum al-pi-im
 at-ka-la-kum-ma
 30 al-pa-am ú-ul a-ša-am
 [a-n]a ^{i su}narṭabi-ka iš-te-en
 [ʔa]-ab wa-ar-ka-ta aš-qu-lam

 [šú]-ri-a-am
 [. .]-ba-nu-ia lâ i-tal-ku</p> | <p>Unto Ašeâ
 speak: Thus says
 ^dSin-mâgir:
 May ^dŠamaš and ^dNingirsu
 for my sake
 forever grant thee life!
 I have sent to Ná'id
 My caravan is returning.
 At what time
 did I not write thee for whatever
 it might be?
 1 mina of stamped silver
 send into my hand.
 [.] I had given up.
 [.]
 as indeed I had given thee
 [.] the day of the first
 month,
 [or] the second month that they
 place the money with me.
 For the money and its interest
 a sealed document
 I shall draw up for thee.
 The investment(?) of the money
 I have fixed(?).
 If in truth thou art my father
 thou wilt not refuse me [the silver].
 Thy son I am.
 Turn thy kindness toward me.
 Establish thy fatherhood
 toward me.
 And concerning the ox
 I depended upon thee,
 [so] I did not purchase an ox
 for one plough of thine.
 The excellence of the state of the
 case I took into account.
 Cause [an ox] to be brought to me.
 My [.] has not come(?)</p> |
|--|---|

ANNOTATIONS

Line 1: The name Ašeâ, reappears in Thureau-Dangin, *Lettres de Hammurapi*, pl. XXVII, No. 55, line 5.

Line 5: MU.UH.KAM; the same phrase occurs again in No. 26:4 where it reads apparently mu-uh-*hi*, and No. 28:4. As it stands at the usual place of *ana dariatim*, I have taken it for its equivalent. The scribe omitted the sign *al* in the verb.

Line 6: I-id = Ná'id, an abbreviated personal name.

Line 18: máš-bi = šibtī-šu.

Line 20: Is piziltu = pisiltu for which Bezold, *Glossar*, p. 223 gives the meaning *Festlegung, Aufhaltung*, from pasálu fest anliegen? Translate perhaps: *Die Festlegung (or: Anlegung) des Geldes habe ich gemacht*, or as above: The investment of the money I have fixed, because he has as yet no money to invest.

Lines 26 and 27: Literally: Establish thy fatherly disposition on my body.

Line 32: The above restoration and translation ignores the accusative of war-kata. The translation would fit better for tu-ub wa-ar-ka-ti aš-qu-lam, "The excellence of the matter I have weighed for myself." Perhaps the words are to be separated differently and we have to read the verb ta-aš-qu-lam.

Line 33: The restoration of šú in šú-ri-a-am is reasonably certain, and while the verb is generally used with persons, in VB VI, 99:9 it is employed for the bringing of an ass.

22

- A-na be-li-i-ni
 qi-bí-ma
 um-ma šatammu A-bil
 wa-ar-du-ka-ma
 5 60 gán wárde^{zun}
 30 gán šábu Di-a-a'-ku-ú
 10 gán šábu appi dūr šarrim
 7 gán šábu mār Amurrim
 13 gán itti mār Īb-ga-tum
 10 i-ši-du
 60 gán ina nārāti
 šábê kalag-gi-a ú-še-lu-ú
 šabrû Awêl-^dNin-si(!)-an-na
 10 gán e-zi-du-um
 15 52 gán ú-še-lu-ú
 šábê kalag-gi-a itti Ī-lí-ma-a-ḫi
 280 wárde^{zun} 8 lù tu-ra
 šábu Di-a-a'-ku-ú
 šábu appi dūr šarrim
 20 ú šábu mār Amurrim
 a-na ištu Warad-^dAmurrim
 ūmam a-na e-ši-di-im
 il-li-ku
 80 libbi-šu Itti-^dEnlil rê'um
 25 20 libbi-šu eqlim ša ^dAdad
 a-na pa-an me-e
 24 libbi-šu a-na 20 gán eqlim
 ištu wárde^{zun} I-zi-na-[bu-ú]
 il-li-ku
 30 ^m ^dNannar-napišti-idinnam
 apil Awêl-^dŠamaš
 um-ma šú-ú-ma ^{naru}Zu-uk-
 lu-um
 i-ba-ta-ga-am
 šábê^{zun} i-ri-ša-an-ni
 mi-ni-im ša ta-ga-bu-ú
- Unto our lord
 speak: Thus says
 the clerk Abil,
 thy servant:
 60 gán—servants:
 30 gán—the soldier Diá'kú
 10 gán—the soldier in front of the
 royal wall
 7 gán—the young Amurrite soldier
 13 gán—with the son of Ibgatum
 they harvested.
 60 gán at the rivers:
 strong soldiers brought in (the)
 harvest.
 The magian Awêl-^dNinsianna:
 10 gán to harvest,
 52 gán they cleared.
 The strong soldiers [are] with
 Īlima-aḫi.
 280 servants—8 sick ones.
 The soldier Diá'kú,
 the soldier at the front of the royal
 wall,
 and the young Amurrite soldier
 have come
 today from Warad-^dAmurrim
 in order to harvest.
 80 [men] thereof of Itti-^dEnlil, the
 shepherd,
 20 [men] thereof of the field of
^dAdad
 opposite the waters,
 24 [men] thereof for 20 gán of field
 from the servants of Izinabû
 have come.
^dNannar-napišti-idinnam, the
 son of Awêl-^dŠamaš,
 has said: "The Zuklum canal
 they are cutting,
 and they ask for workmen of me."
 What hast thou to say [about it]?

ANNOTATIONS

Line 4: Notice the absence of any greeting, although the letter is written to the "lord."

Line 5: This line forms a convenient heading for lines 6 to 10. Below the 60 gán are given the various portions thereof, whose sum corresponds exactly with 60. Below the word "servants" are enumerated 4 individuals.

Line 7: The ka after šâbu is certainly not the personal affix.

Line 11: id-id-a; the vowel a expresses the locative: ki-a, "ina iršitim," kur-ra, "ina mâtim," edin-na, "ina šêrim," etc.

Line 12: kalag-gi-a; kalag=dannu; the final vowel, although not the locative a (see previous note) is apparently also "ina," which must have an instrumental meaning. If this is the case, then šâbê is not the subject of the verb, which must be impersonal: "through strong soldiers they cause to gather in."

Line 21: Ta=ištu.

Line 24: Šâg-bi=libbi-šu, or better ina libbi.

Line 28: The restoration of the personal name is problematic.

23

	A-na a-bi-ia	Unto my father
	qi-bí-ma	speak: Thus says
	um-ma ^d Sin-ú-zi-li-ma	^d Sin-uzili:
	^d Šamaš ù ^d Sin Uri ^{ki}	May ^d Šamaš and ^d Sin of Ur
5	aš-šum-ia a-na da-ri-a-tim	for my sake, forever,
	li-ba-al-li-du-ú-ka	grant thee life!
	Êkallum-kar-za aš-šum še-e-im	Êkallum-karza is unable to go
	a-na a-li-im	to the city
	a-la-ka-am	regarding
10	ú-ul e-li-i[-ma]	the barley,
	a-na a-li[-im]	[so] go thou
	a-li-ik[-ma]	to the city
	ga-du ^{ku} parš[igu]	with a turban [. . . .]
	ki-i ʔe-e[-im]	As is the information [. . . .]
15	10 gur še-a[-am]	10 gur of barley
	a-na zêrim ù kurummatim [. .]	for seed purposes and food [. .]
	10 gur še[-a-am]	10 gur of barley
	a-na ki-e-(?)-rib(?)[. . .]-a-ni	within [.]
	[pu]-šú-ur	release!
20	[1]40 ma-na šipâtim	140 minas of wool
	[a-n]a La-ma nâru	release
	[pu]-šú-ur-ma	for Lama, the musician.
	[. . . .]-ba-tum a-na	Act [.]
	ṣu-ḥa-ri-im	for the
	[e]-pu-uš	young man,
25	ap-pu-tum	please,
	ki-i-ma ša a-na-ku-ú	as though I had
	al-li-ku-ú	come myself.
	a-ta-ka-la-ku	I depend upon thee.
	ù ʔe-im bi-tum	And of the information of the
		house
30	un-ne-du-uk-ka ar[-ḥi-iš]	send me
	šú-bi-la[m]	quickly thy letter!

ANNOTATIONS

Line 4: The writer, ^dSin-uzili, seems to have been an inhabitant of the city of Ur, writing to Larsa.

Line 7: Êkallum-kar-za is most likely a personal name; to this person must refer the verb in line 10, although it might be translated too by the 1 pers. sing.

Line 13: That the addressee should go with a turban might be explained as a badge of the house for which he is called upon to act. After *paršigu* might well have been the word *bitim*. As is the custom in China for the personnel of a great house, whatever its special nature might be, to wear the name of the master on the rear of robes, so in Babylonia, the personnel of a rich house may have worn various turbans, distinguished by color, form, or the like, identifying them immediately as such.

Line 20: There is just room enough before the number for one vertical wedge.

Line 23: The "young man" mentioned in this line must refer to *Êkallum-karza* (line 7), for no one else has been previously mentioned. Thus it is pretty certain that *Êkallum-karza* is indeed a personal name.

Line 29: *Bitum* for *bitam*; *te-im bi-tam šubilam*; or else *te-im bi-tim* with *kunuku* as object.

24

A-na ^d Sin-mu-ša-lim	Unto ^d Sin-mušalim
qi-bí-ma	speak: Thus says
um-ma Ia-aḫ-zi-ir-ilu-ma	Iaḫzir-ilu:
^d Sin ù ^d Ninurta aš-šum-ia	May ^d Sin and ^d Ninurta for my
	sake
5 da-ri-iš u[-mi l]i-ba-al-li-du-ka	forever grant thee life!
aš-šum ṭe-e-im eqlim ^{lim}	Concerning the field report
ša ^m Šamaš-mu-uš-te-še-ir	of ^d Šamaš-muštešir
^m Li-bi-it- ^d Sin	Libit- ^d Sin
ù ^m Li-e-ri-ib-ḫu-ú	and Leribḫû,
10 mârê ^{meš} ^m Ku(?) -ut(?) -ra(?) -	the sons of Kutra(?) -
šul-mu-ú-a	šulmûa,
ša i-na li-ib-bi ma-tim	who wander about
it-ta-gi-i-šú	in the country
13-16 illegible	[.]
17 [me-ḫi-ir] un-n[e-du]-uk-ki	Send me a copy of my
[šú-bi-lam ap-pu]-tum	letter, please.

ANNOTATIONS

Line 6: Or "the report of the field" which belongs to ^dŠamaš-muštešir. The context only could make it clear how this line is to be translated. Perhaps the two brothers mentioned in lines 8 and 9, who wandered about in the country, were the bringers of the report.

Line 12: it-ta-gi-i-šú from nagâšû?

Lines 17 and 18: The restoration of both lines is well-nigh certain.

25

A-na ^dŠamaš-ḥa-zi-ir
 qi-bí-ma
 um-ma Awêl-^dNinurta-ma
^dŠamaš li-ba-al-li-iṭ-ka
 5 aš-šum 9 šâbâtîm ^{tim} ša
 it-ti šâbê-ši-ni eqlam ^{lam}
 ša-ab-tu
^{alu}Pa-la-^{ki} li-ri-iq-qi ^{meš}

 9 šâbê šú-ut bît kârim ina
 ^{alu}A-ḥa-nu-ta-^{ki}
 ù bi-ru-tim ša Awêl-^dAsar-
 lù-dúg
^mA-bil-^dŠamaš bît ṭuppi-šú
 10 it-ta-al-ka-ak[-ku]m
 i-na ^{alu}I-pi-ir-ḥú-ú(?) ^{ki(?)}
 [^{alu} . .]-ri-im-tum ^{ki}
 ù âlâni ^{ki meš} ša [.]
 eqlam ma-la i-[.]
 a-di rêdê ^{meš} [.]
 15 1 sar eqlim a-na At-t[a-si-e]
 lâ tu-še-iz-[ba-šum]
 ù mi-nu-um 40 gán eqlim
 ša Ma-a-nu-um i-ri-šú-ma
 um-ma šú-ma ia-ši-im
 na-ad-nam[-ma]
 20 ù ki-ma A-ḥu-um dêkû

 a-na eqlim ^{lim} lâ e-ri-ši-im
 ni-iš šar-ri ú-ta-am-mi
 a-wa-tu šú-a-tu bi-i-ir-ši
 ù eqlam ^{lam} ma-an-nu-um
 25 a-na Ma-a-nu-um id-di-in
 bi-ir-ma eqlam a-na rêdê ^{meš}-ma
 i-di-in
 ù 10 gán eqlim ša At-ta-si-e
 awêl Elamtu ^{ki}
^{alu}I-ši-mu-na-^{ki} ^mI-na-ga-bi-
^dŠamaš i-ri-iš

Unto ^dŠamaš-ḥâzir
 speak: Thus says
 Awêl-^dNinurta:
 May ^dŠamaš grant thee life!
 Concerning the 9 soldier
 women who sized the field
 together with their soldiers,
 let them clear out of the city of
 Pala.
 These 9 soldiers [have] the walled
 house in Aḥanuta
 and the cisterns of Awêl-^dAsar-
 lù-dúg.
 Abil-^dŠamaš of his archiv
 will come to thee.
 In Ipirḥû, [. .]rimtum,
 and the cities of [.]
 field as much as [.]
 as long as the soldiers [.]
 1 sar of field thou shalt
 not let be left to Attasê.
 And what are the 40 gán of field
 which Mânun cultivated?
 He said: "They were given to
 me."
 And since Aḥum, the sergeant
 major,
 has [made] no demand for the field
 he had sworn the oath of the king.
 Look into that matter!
 And [likewise] establish
 who gave the field to Mânun!
 Give the field to
 the soldiers.
 And the 10 gán field of Attasê,
 the Elamite,
 of Išimuna, is worked by Ina-
 gabi-^dŠamaš;

- 30 wa-ar-ka-tam ap-ru-uš-ma I have examined the matter.
 eqlam la-bi-ir-ta-šú [As for] his previous field,
 a-na eqlil-šú ù še-šú no one shall approach
 ma-am-ma-an lâ i-di-iḫ-ḫi his field and barley.
 eqlam a-na At-ta-si-e i-di-in Give the field to Attasê.

ANNOTATIONS

Line 3: On the position which Awêl-^dNinurta held see above p. 283 note on line 5.

Line 5: That we have here the abl. case of the feminine plural is assured by the fem. suffix in the same line, which is written šini instead of šina as though it was in the abl. case following the preposition.

Line 9: To what refers the pronoun after ê-dub-ba? To Awêl-^dAsar-lù-dúg?

Line 13: The traces speak against a restoration of ma-la i[-ba-aš-ši].

Line 15: The restoration is doubtful. Read uku-uš^{meš} = rêdê?

Line 20: It is possible that Aḫum, the sergeant major, mentioned here, is the same individual referred to in No. 2:5.

Line 21: Here hardly erêšu, "to cultivate."

Line 31: Eqlu is taken as a feminine noun, probably owing to its feminine construction eqlâti, eqlêti, in the plural.

26

A-na ^d En-lil-lá	Unto ^d Enlilla
qi-b[í-]ma	speak: Thus says
um-ma [.]-ga-a-ni-ma	[.]-ga-a-ni:
[^d Nin]urta ù ^d Amurrum	May ^d Ninurta and ^d Amurrum
mu-uḫ-ḫi	
5 [li-ba]-al-li-du-ú-ka	forever grant thee life!
[aš-šum] ṭe-e-im ^d Šamaš-	Concerning the news of ^d Šamaš-
napišti-idinnam	napišti-idinnam,
[ša] ta-aš-pu-ra-am	which thou hast written me,
[i-na ṭe]e-im a-la-ki-i-šú	at the news of his coming
[.] ma-na 3 šiqlu kaspim	I paid thee [. . .] minas and
aš-qu-la-ak-kum	3 shekels of silver.
10 [ù] šibat-šu it-ta-na-ar-bi	And its interest shall be added.
[.]-ga-a-ni i-na	[.] in
Dûr- ^d Šamaš ^{ki}	Dûr- ^d Šamaš
[.]-ka-ma	[.] thee and
[.] ki-a-am ^d Šamaš-	[.] thus ^d Šamaš-
napišti-idinnam	napišti-idinnam
[.]-ma	[.] and
15 [.] kaspi-ka awêl te(?)-	[.] thy money . . .
ib-zu	
[tu-k]i-i'-la-am-ma	thou hast held ready for me.
[. . .] i-du-uk-ku-ni-in-ni	[. . .] they brought together for
	me.
a-wi-lum âli-šu a-ni-kam li-ši	The manor lord may immediately
	go forth [from] his city,
ù a-na-ku-ú iš-tu i-na-an-na	and I, 20 days
20 [ûmu] 20 ^{kam} ri-im-ku-ú	
ga-am-ru	hence, shall [.] thee
. ri-ka a-na-ku-ú	the complete cleansing; I
.	

ANNOTATIONS

Line 1: An abbreviated name.

Line 4: mu-uḫ-ḫi; see No. 21, line 5 and note.

Line 18: The first sign after awîlum resembles âlu, followed by bi, which I have taken as the equivalent of šú. A-ni-kam I connect with anniki'am.

27

	A-na Nu-úr- ^d Sin	Unto Nûr- ^d Sin
	qi-bí-ma	speak: Thus says
	um-ma [Bi(?)]-nu(?)-ut-	
	^d En-lil-lá-ma	Binûť(?) - ^d Enlilla:
	^d Šamaš ù ^d Nannar li-ba-	May ^d Šamaš and ^d Nannar grant
	al-li-da-ka	thee life!
5	ku-nu-uk-ki an-ni-a-am	When thou seest
	i-na a-ma-ri-i-ka	this my letter,
	i-bé-ra-nim [.]	they shall come over to me
		[.]
	ù [.] bít ili maḥ-ru	and [.] the house of
		God before
	ša [En]-lil-napišti-idinnam	that of ^d Enlil-napišti-idinnam
10	a-na ni-ik-ka-as-zi-im	for the settlement [of accounts]
	i-pu-ša-am	[which] he has made for me.
	i-na qân bít ṭuppi-ia	In the reed [basket] of my archiv
	id-da-ma	he has laid [it].
	bi-ra-am-ma šú-bi-lam	Note carefully and send [it] to me.
15	[ṭup]pam ù [.]-ka ša	The tablet and thy [.]
	?-ga-ni	
	[.]-nim-šú-nu-ú-ti	[.] them
	[.]	[.]
	[.]-am	[.] me
	[.] ù Dúl-an-na	[.] and Dúl-anna
20	[.] ^d Sin-idinnam	[.] ^d Sin-idinnam
	[.] ab-tu	[.]
	šú-[up]-ra-am-ma	make report and
	šú-bi-lam	send [it] to me.
	[.]-gi-šu-nu-ú-ši-im	[.] to them
25	i-na [.]-i-a	in [.]
	ú-[.]-šú-nu a-ap-pa-al-ka	their [.]. I shall make
		answer to thee.

ANNOTATIONS

Line 3: The restoration of the name is doubtful.

Line 4: The tablet reads da in place of iť.

Line 13: id-da-ma = id-di-ma.

28

	A-na [.]	Unto [.]
	qi-b[í-ma]	speak: Thus says
	um-ma Na-[.]	Na-[.]
	^d Šamaš mu[-uḫ-ḫi li-ba-al-	May ^d Šamaš forever(?) grant
	li-iṭ-ka]	thee life!
5	aš-šum [.]	Concerning the [.]
	ša ^m [.]ša il-li-kam	of [N. N.] who came to me,
	ši-mu-um [. . .] iṭ-ḫi-a-am	the price [. . .] he approached
		me.
	ši-ma-am [. . .] ša 5 ma-na	The price [. . .] of 5 minas
	kaspim	of silver
	a-na li[-ib-b]i ma-tim	in the country
	aṭ-da-ra-ad	I despatch
10	ù a-na [. . .] 5 ši-mu-um	and to [. . .] 5 the price is
	ma-ru-uš-ma	exorbitant
	[. . .]-i-[. . .]ma wa-aš-	
	ba-a-ku	[.] I dwell
	[. . . .]ma(?) -na kaspim	[. . . .] minas of silver I
	am-ḫur	received.
	maḫ-ri-[ka a-n]a-ku	I am with thee.
	a-na ^m ^d Sin-idinnam	Unto ^d Sin-idinnam
15	ki-a-am aš-t[a-a]p-ra-šum	I have written thus,
	um-ma a-[na]-ku-ú-ma	saying:
	i-na kaspim maḫ-ri-i-im	Of the first silver
	ša ta-maḫ-ḫa-ra	which thou receivest
	[.] ma-na kaspim	[.] minas of silver.
20	12 siqlu kas[pim] am-ḫu[-ur-ma]	I received 12 shekels of silver
	2 $\frac{1}{3}$ ma-na 4(?) šiqḫu	and 2 $\frac{1}{3}$ minas and 4(?)
	kasp[im . . .]	shekels of silver
	^m ^d Sin-idin[nam]	^d Sin-idinnam
	i-na-ad-di-ik-kum	will give thee.

ANNOTATIONS

Line 10: maruṣ, permansive of marāṣu "to be steep."

Line 13: The restoration is possible.

Line 21: The number of shekels may have been either 4, 5, or 6.

29

	A-na ^d Ea-ra-bi	Unto ^d Ea-rabi
	qi-bí-ma	speak: Thus says
	um-ma ^d Sin-mu-ba-lí-iṭ-ma	^d Sin-mubaliṭ:
	^d Šamaš li-ba-al-li-iṭ-ka	May ^d Šamaš grant thee life!
5	iš-tu awêl Gab-du-ni ^{ki}	From the man of Gabduni
	šâbê ^{zun} i-te-ni-ir-[r]i-ša-ma	I have repeatedly demanded
		soldiers,
	a-la-ni âlu ^{ki} ^d [. a]p(?) -pi	for the [following] cities, the city of
		^d [. a]ppi,
	âlu ^{ki} ^d En-[. b]il(?) -la-an-ni	the city of ^d En-[. b]illanni,
	ù âlu ^{ki} Awêl-ga(?) -uku(?) -ú(?)	and the city of Awêl-
10	it-ta-du-ú	they have overthrown.
	^m ^d Sin-ḥa-zi-ir mâr Warad- ^d Sin	^d Sin-ḥâzir, the son of Warad- ^d Sin
	aṭ-ṭar-da-am	I have despatched
	i-na šâbê ^{zun} ^m Ū-ba-a-a-tum	with soldiers of Ubaiatum
	ù ^m Na-ap-li-is-ilu	and Nâplis-ilu.
15	100 šâbê ^{zun} it-ti-šú li-li-ik-ma	A hundred soldiers let go with him.
	šâbê 5 ^{zun} itti Ū-ba-a-a-tum	Five soldiers [who are] with
	ù Na-ap-li-is-ilu	Ubaiatum and Nâplis-ilu
	iš-tu šâbê Uruk ^{ki} i-la-ku-nim	from the soldiers of Erech shall
		come and
	i-na a-la-ni li-it-ta-ri-ku-ma	they may be kept in the cities.
20	ḥa-ar-ra-na-tim ša	Of the caravans which
	i-te-ni-ir-ru-ba-nim	they will meet
	ù te-a-at ù ši-da-ta	[for the sake of] requirements and
		the
	li-du-ku-ma	they may either kill
	li-du-ra	or spare.

ANNOTATIONS

Line 3: The writer of this letter can be no one else but king Sin-muballit himself, who is also the writer of the following letter. The content of both letters makes this certain. Notice, however, that the king makes use of the greeting formula, which his son Hammurabi and the latter's successors constantly omit.

The letter contains an order for the movement of troops into the territory of three cities which had been attacked and taken by the enemy. Unfortunately the names of all three cities are illegible, but they all bear, strictly speaking, no special names, and are merely cities named after certain individuals. These cities, named after persons, were probably only places which contained the manor houses of feudal lords and the lodgings of their retainers, surrounded, in all probability, by some kind of a wall or intrenchment. When, for instance, we read in letter

No. 2 that certain parcels of field are to be given to feudal retainers "in their city" (line 10), this means exactly such manorial places, around which clustered the various feudal acres. In the same way is to be taken the "city" in XI, 19 of the CH., where we learn that the manorial places were provided also with a "temple."

Line 5: The sign after iš-tu seems to have been originally šarru, of which the scribe tried to erase the two horizontal wedges in front.

Line 10: The verb is used impersonally.

Lines 13 and 14: Ubaiatum and Nâplis-ilu are mentioned again in letter No. 30; they both seem to have been great military chiefs under Sin-muballiṭ.

Line 15: Li-li-ik-ma = lillik-ma.

Line 20: Or read: The roads upon which they enter.

Line 23: Li-du-ra seems to express the contrast to the preceding verb, and must be connected with eṭêru, "to save, preserve," although we should expect rather lîṭiru.

30

- A-na ^dEa-ra-bi
 ù ^dŠamaš-ili
 qi-bí-ma
 um-ma ^dSin-mu-ba-lí-iṭ-ma
 5 ^dŠamaš li-ba-al-li-iṭ-ku-nu-ti
 aš-šum ṭe-e-im ipri šâbê
 paḥrûtim^{meš} na-da-nim

 ša ta-aš-pu-ra-nim um-ma
 at-tu-nu-ma
 um-ma šâbê paḥrûtim^{meš}-ma
 ipri ša-at-ti-ni ga-am-ra-am
 10 id-na-ni-a-ši-im
 šum-ma ipram ša-at-ti-ni
 ga-am-ra-am
 lâ ta-na-an-di-na-ni-a-ši-im
 ú-ul ni-li-ik-kam
 iš-tu [. . .]-nu-ša-al-[. . .]
 15 a-na Ū-ba-a-a-tum ù
 Na-ap-li-is-ilu
 ki-a-am aq-bi um-ma
 a-na-ku-ma
 a-na šâbê paḥrûtim^{meš}
 kaspam [ki]-a-am ipram
 ša-at-ti-šú-nu ga-am-ra-am
 li-id-di-nu
 20 um-ma šú-nu-ma
 ipram ša-at-ti-šú-nu
 ga-am-ra-am
 i-na-an-di-nu-šú-nu-ši-im-ma
 šâbê^{zun} i-na bi-tim uš-ši-ma

 a-na pi-ḥa-at šâbê^{zun} ša
 i-na bi-tim
 25 uš-šu-ú
 bi-e-el-ni a-pa-lam ú-ul ni-li-i

 i ni-il-li-ik-ma
 ul-li-ki-a-am
 a-na ki-ma ni-ga-ab-bu-ú

Unto ^dEa-rabi
 and ^dŠamaš-ili
 speak: Thus says
^dSin-mubaliṭ:
 May ^dŠamaš grant you life!
 Concerning the information re-
 garding the board to be given to
 the assembled soldiers
 about which you have written to
 me, saying:
 The assembled soldiers say:
 "The entire yearly board
 give ye to us.

 If the entire yearly board
 you do not give us,
 we shall not accept
 from"
 To Ubaiaum and
 Nâplis-ilu
 thus I spoke, saying:

 Let there be given
 to the assembled soldiers money in
 place of
 the entire yearly board.
 They said:

 The entire yearly board
 shall be given to them.
 The soldiers depart from the house
 and
 they go forth from the territory of
 the
 soldiers which belongs to the house.
 We are not able to give answer to
 our lord.
 Well then, let us go and
 not yet
 will we speak the like.

- 30 lu-ú ša warḫi 1^{kam} lu-ú Either in the first month or the
 ša warḫi 2^{kam} second month
 li-id-di-nu-šú-nu-ši-im let them give [it] to them."
 aš-šum um-ma at-tu-nu-ma Concerning what you wrote:
 um-ma ^mŪ-ba-a-a-tum that Ubaiatum
 ù ^mNa-ap-li-is-ilu and Nâplis-ilu say,
- 35 ipram ša-at-ti-šú-nu "Their entire yearly board
 ga-am-ra-am give ye to them,"
 id-na-šú-nu-ši-im this information
 ṭe-e-ma-am an-ni-a-am told them Ubaiatum and
^mŪ-ba-a-a-tum ù ^mNa-ap-li-is- Nâplis-ilu.
 ilu iq-bu-šú-nu-ši-im The grandees of the land spoke to
 ru-bu-u' ma-tim iq-bu-ku-nu- you: "Send ye!"
 ši-im šú-up-ra-nim Concerning the money about
 40 aš-šum kaspim ša ta-aš-pu- which you wrote to me
 ra-nim [saying]: Unto my lord I write,
 a-na bi-e-li-ia aš-ta-pa-ar-[ma] they shall bring,"
 [.] ub-ba-lu-nim and concerning Lala who
 ù aš-šum ^mLa-la ša ?-šú-bu-bu in
 i-na ud-ru-ud pi-ši-ma ^dNinurta-mubaliṭ
^m^dNinurta-mu-ba-lí-iṭ wrote me, saying:
 45 iš-pu-ra-am um-ma šú-ma "Decide this matter,
 wa-ar-ka-aš-šu pu-ur-ša-a-[ma] and in the measure as there is
 a-na ki-ma ga-ru-ti-šú money to be paid for his
 kaspum ša a-pa-lam litigation, pay it."
 ap-la-a-šú

ANNOTATIONS

Line 6: SI.A^{meš}=pahrûtum, or a similar adjective.

Line 20: "they said," i.e., Ubaiatum and Nâplis-ilu.

Line 23: i-na bi-tim or i-na ga-tim? Uš-ši-ma must be a slip of the scribe for uš-šu-ma, as in line 25: uš-šu-ú-ma. The "house" is apparently the manor house.

Line 39: Either ru-bu-u' or ru-bu-ti seems possible; da-tim which follows must probably be read ma-tim. If the above reading is correct then Ubaiatum and Nâplis-ilu are thus called "grandees of the land."

Line 43: This line remains not clear.

NAME INDICES

1. PERSONAL NAMES

- A-bil, 22:3
 A-bil-i-lí-šú, 8:1
 A-bil-ku-bi-i, 8:3
 A-bil-^dŠamaš, 25:9
 A-ḫu-um, 2:5; 25:20
^dA-ḫu-ú-a-ga-mil, (^dA-ḫu-ú-ga-mil), 18:7; 18:12; 18:19
^dAnu-še-me-a, 2:8
 Ap-lum, 16:3
 A-še-ia-a, 21:1
 At-ta-si-e, 25:15(?); 25:28; 25:34
 Awêl-^dAsar-lù-dúg, 25:8
 Awêl-^dNinurta, 1:8; 9:3; 10:3; 25:3
 Awêl-^dNin-si-an-na, 22:13
 Awêl-^dŠamaš, f. of ^dNannar-napišti-idinam, 22:30
 A-wi-il-[.], 3:1
 Ba-az-^dLim-mu-ut, 11:11
 Ba-ba-di, 14:3
 Ba-di, 10:9
 Ba-ni-ia, 7:19
^dBêl-me-li, 18:3
 [Bi(?)]-nu(?)-ut-^dEn-lil-lá, 27:3
 Di-a-a'-ku-ú, 22:6; 22:18
^dDun-pa-ê'-na-šir, 4:11
^dEa-ra-bi, 29:1, 30:1
 Êkallum-kar-za, 23:7
^dEn-lil-lá, 26:1
^dEn-lil-napišti-idinam, 27:9
 Ḫa-am-mu-ra-bi, 1:5; 2:3
 Ia-aḫ-zi-ir-ilu, 24:3
 Îb-ga-tum, 22:9
 Ib-ni-^dAdad, 13:8
 Î-lí-ma, 19:4; 19:9
 Î-lí-ma-a-ḫi, 22:16
 Î-lí-ma-i-lí, 11:1
 Î-lí-ma-li-ki, 2:6
 Î-lí-ip-pa-al-za, 17:3
 Il-ta-ni, 14:11
 I-na-ga-bi-^dŠamaš, 25:29
 Îr-ra-mu-ba-li-iṭ, 3:5; 3:11
 Itti-^dEnlil, 22:24
 I-zi-na[-bu-ú], 22:28
 Ku-mu-šú-úr-ri, (PN?), 14:31
 Ku(?) -ut(?) -ra(?) -šul-mu-ú-a, f. of Li-bi-it-^dSin and Li-e-ri-ib-ḫu-ú, 24:10
 La-la, 30:43
 La-ma, 23:21
 Li-bi-it-^dSin, s. of Ku(?) -ut(?) -ra(?) -šul-mu-ú-a, 24:8

Li-e-ri-ib-ḫu-ú, s. of Ku(?)-ut(?)-ra(?)-šul-mu-ú-a, 24:9

Li-pí-it-ilu, 19:11

Ma-a-nu-um, 25:18; 25:25

Mi-šú-uk-ri-e-mi, 8:7; 8:9, 10

Mu-na-wi-ru-um, (Mu-na-wi-rum), 7:3; 19:3

Na-[.], 28:3

Na-am-ra-ša-ru-ur, 13:11

Nâ'id, 21:6

^dNannar-napišti-idinnam, s. of Awêl-^dŠamaš, 22:30

Na-ap-li-is-ilu, 29:14; 29:17; 30:15; 30:34; 30:38

Ni-di-il-ka, 20:4; 20:6

Ni-ku-da-tum, 3:3

^dNinurta-mu-ba-lí-it, 30:44

Nu-úr-^dSin, 27:1

^dSin-a-a-ba-aš, 15:3

^dSin-apil-Uri^{ki}, 12:3

^dSin-êreš, 5:7

^dSin-ḫa-zi-ir, s. of Warad-^dSin, 29:11

^dSin-idinnam, 27:20; 28:14; 28:22

^dSin-im-gur-ra-an-ni, 17:5

^dSin-iš-me-šú, 11:3

^dSin-li-wi-ir, 10:5

^dSin-ma-gir, 21:3

^dSin-mu-ba-lí-it, 29:3; 30:4

^dSin-mu-ša-lim, 1:2; 5:10; 15:1; 24:1

^dSin-mu-uš-ta-al, 5:4

^dSin-mu-uš-te-še-ir, 6:1

^dSin-ri-im-i-lí, 6:3

^dSin-ú-zi-li, 23:3

^dŠamaš-ellat-zu, 3:6

^dŠamaš-ḫa-zi-ir, 1:1; 2:1; 9:1; 10:1; 14:20; 18:1; 25:1

^dŠamaš-ili, 30:2

^dŠamaš-mu-uš-te-še-ir, 24:7 *

^dŠamaš-napišti-idinnam, 26:6; 26:13

Šar-rum-^dAdad, 13:13

Šú-ni-^dBa-ru, 10:13

Šú-uk-na-kam-šú-di, 9:5

Šil-la, 8:6

Ši-lí-^dA-ḫu-um, 18:10; 18:13

Ši-lí-^dSin, 20:1

Ši-rum-ga-mil, 1:7; 1:13; 1:19

Ū-ba-a-a-tum, 29:13; 29:16; 30:15; 30:33; 30:38

Warad-^dAmurru, 22:21

Warad-^dSin, f. of ^dSin-ḫa-zi-ir, 29:11

Wa-tar-^dŠamaš, 17:1

Za-ar-ru-tum, 3:12, 3:13

^dZa-má-má-na-šir, 20:2

Zi-nu-ú, 4:3; 7:1; 14:1

[.]-ga-a-ni, 26:3; 26:11

[.]-na-ili-šú, 13:16

[.]-^dNin-gal, 18:21

2. DIVINITIES

^dA-a, 17:3^dAdad, 16:4; 22:25^dAmurru, 26:4^dEa, 14:4^dIlabrat, 4:4; 7:4^dMa-ra-at-ú-mi, 7:4^dNannar, 27:4^dNin-gal, 18:4^dNin-girsu, 21:4^dNinurta, 6:4; 15:4; 24:4; 26:4^dSin, 6:4; 8:4; 15:4; 18:4; ^dSin Uri^{ki}, 23:4; 24:4^dŠamaš, 3:4; 4:4; 5:5; 8:4; 9:4; 10:4; 12:4; 14:4; 16:4; 17:3; 19:3; 21:4; 23:4; 25:4; 27:4;
28:4; 29:4; 30:5

3. NAMES OF PLACES

^âluA-ḫa-nu-ta^{ki}, 25:7^âlu^{ki} Awêl-ga(?) -uku(?) -ú(?), 29:9^âlu^{ki} ^dEn-[. . . bi](?) -la-an-ni, 29:8^âlu^{ki} ^d[. a]p(?) -pi, 29:7Dûr-^dŠamaš^{ki}, 26:11

Dûr-šarrim, 20:14; 22:7; 22:19

Dûr-tup-pi-u^{ki}, 2:9Elamtu^{ki}, 25:28Gab-du-ni^{ki}, 29:5^âluIa-ku-du^{ki}, 5:2^âluI-pi-ir-ḫu-ú(?)^{ki}?, 25:11^âluI-ši-mu-na^{ki}, 25:29

Ka-ab-ḫu-ni, (a city or PN?), 6:7; 15:8

Ku-ba-tim^{ki}, 1:8; 1:18^âluLa-la-tum, 9:10^âluPa-la^{ki}, 25:6Šu-ut-ta-ab^{ki}, 7:10Um-ma^{ki}, 4:8Uri^{ki}, 23:4Uruk^{ki}, 29:18[^âlu . . .]-ri-im-tum^{ki}, 25:11

4. NAME OF SANCTUARY

Dûl-an-na, 27:19

5. RIVERS AND CANALS

nâr Ib, 11:17

nâr Šarrum-^dLim-mu-ut, 11:4

nâr tamtim, 11:5

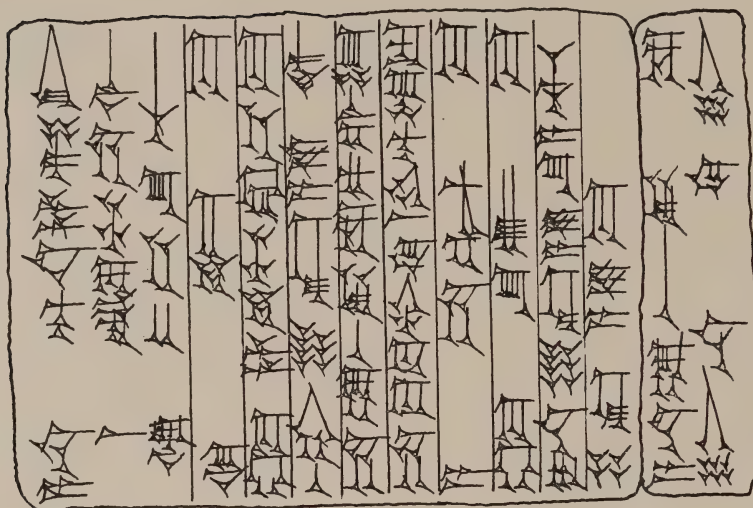
nâr Zu-uk-lu-um, 22:31

CATALOGUE

UNIVERSITY OF CALIFORNIA BABYLONIAN COLLECTION

1 UCBC 725	16 UCBC 740
2 UCBC 726	17 UCBC 741
3 UCBC 727	18 UCBC 742
4 UCBC 728	19 UCBC 743
5 UCBC 729	20 UCBC 744
6 UCBC 730	21 UCBC 745
7 UCBC 731	22 UCBC 746
8 UCBC 732	23 UCBC 747
9 UCBC 733	24 UCBC 748
10 UCBC 734	25 UCBC 749
11 UCBC 735	26 UCBC 750
12 UCBC 736	27 UCBC 751
13 UCBC 737	28 UCBC 752
14 UCBC 738	29 UCBC 753
15 UCBC 739	30 UCBC 754

OBVERSE

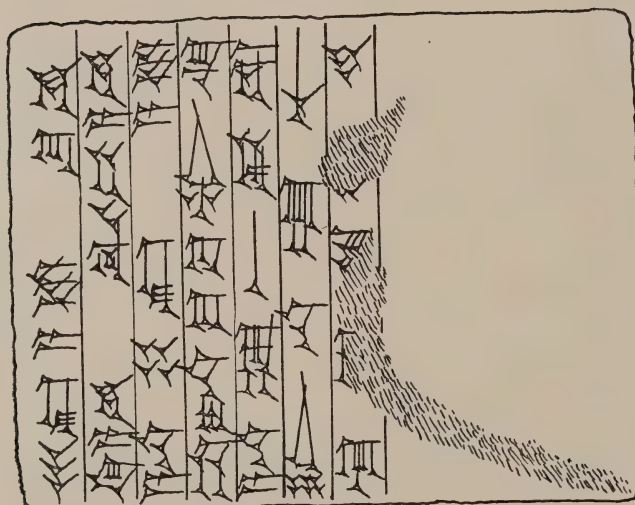


1

5

10

REVERSE

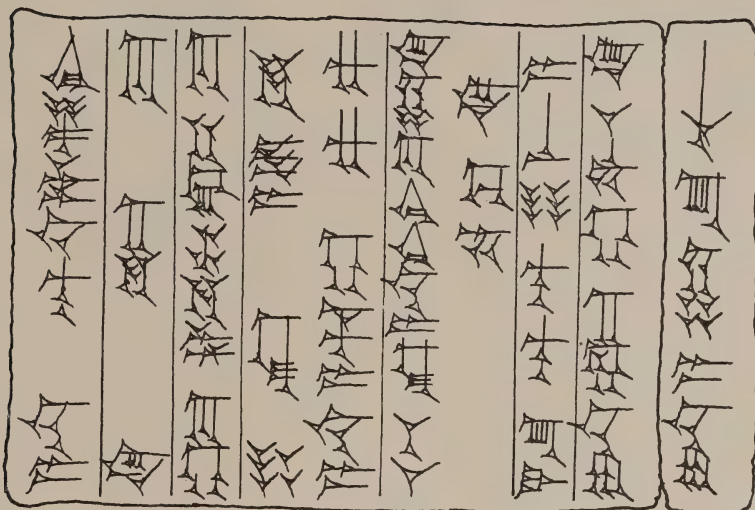


15

20

OBVERSE

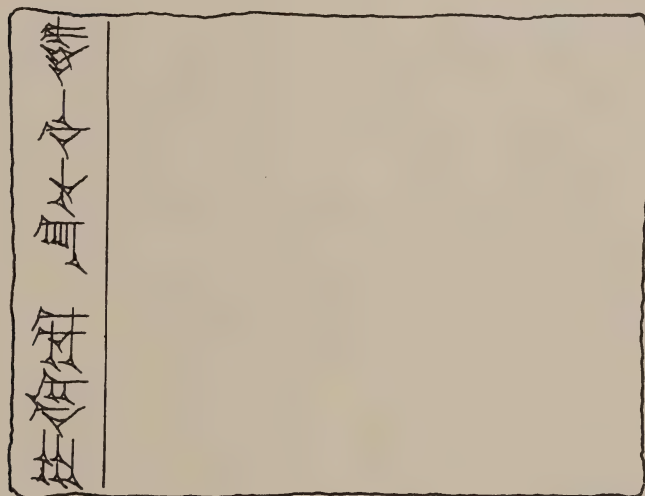
2

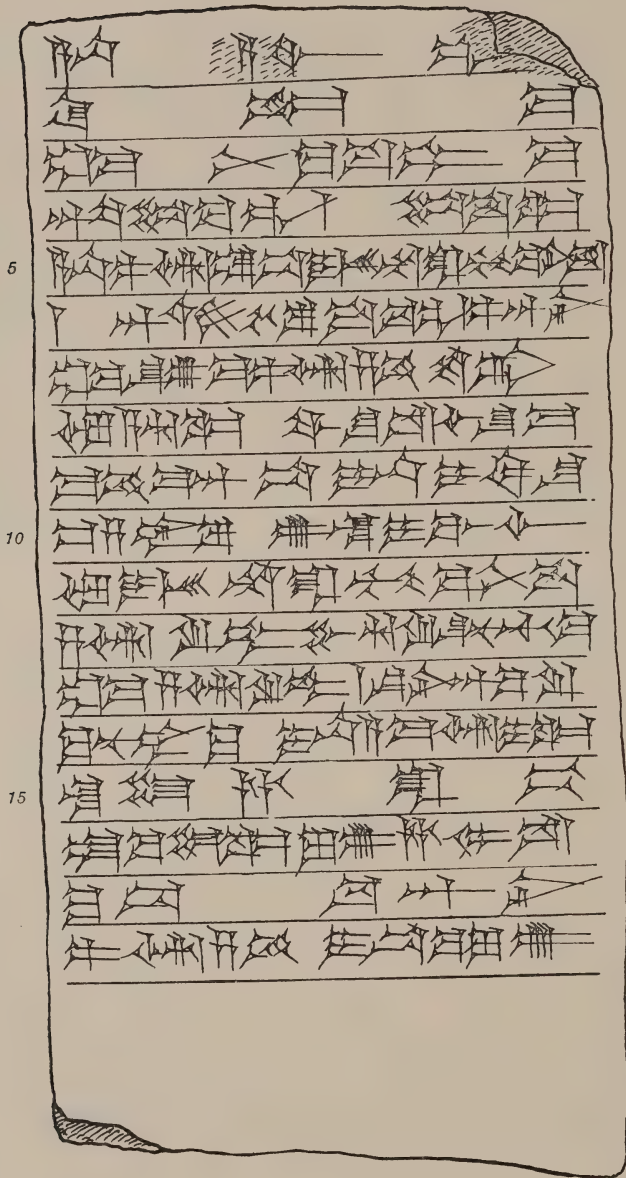


5

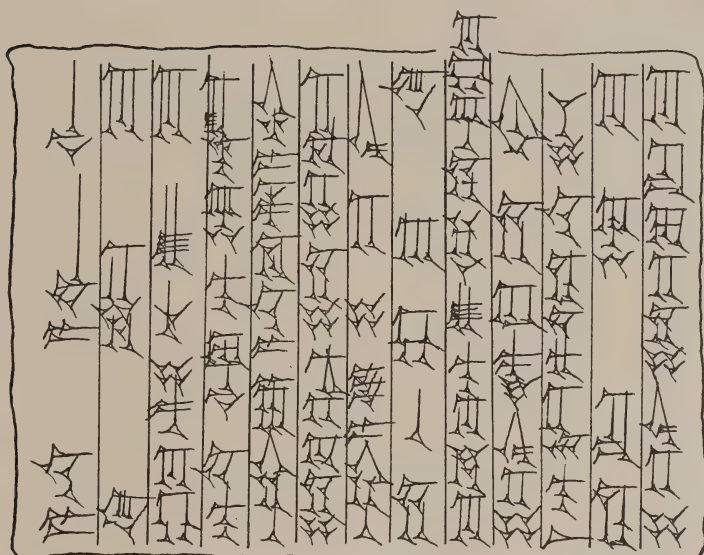
10

REVERSE





OBVERSE

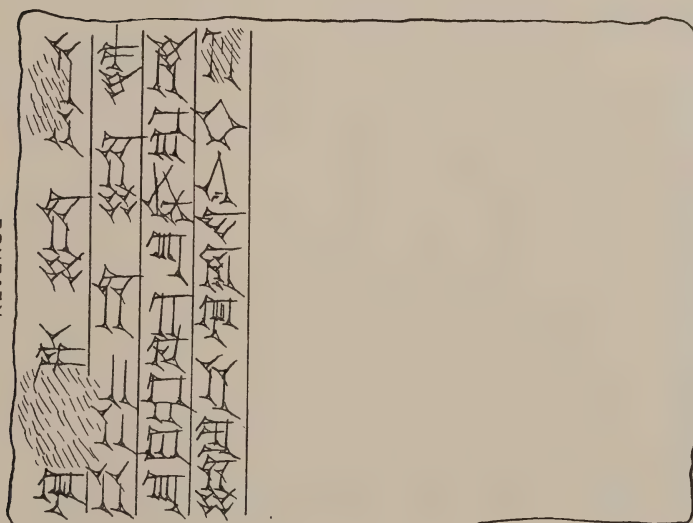


6

10

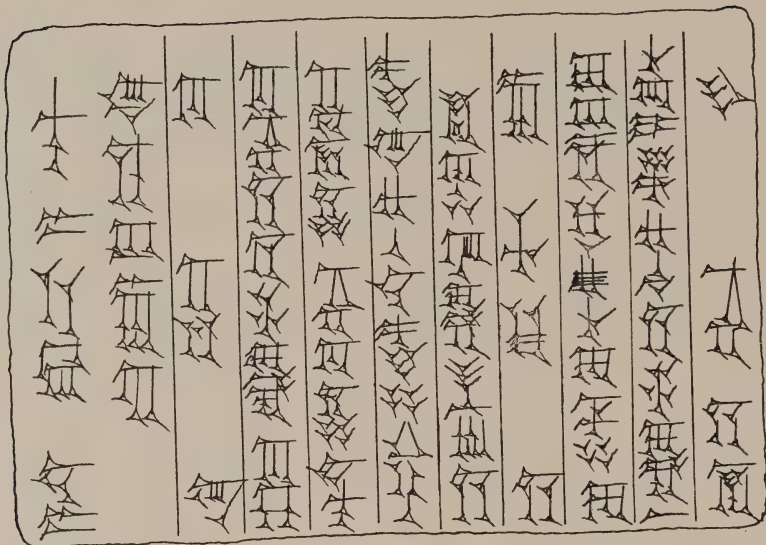
4

REVERSE



15

OBVERSE

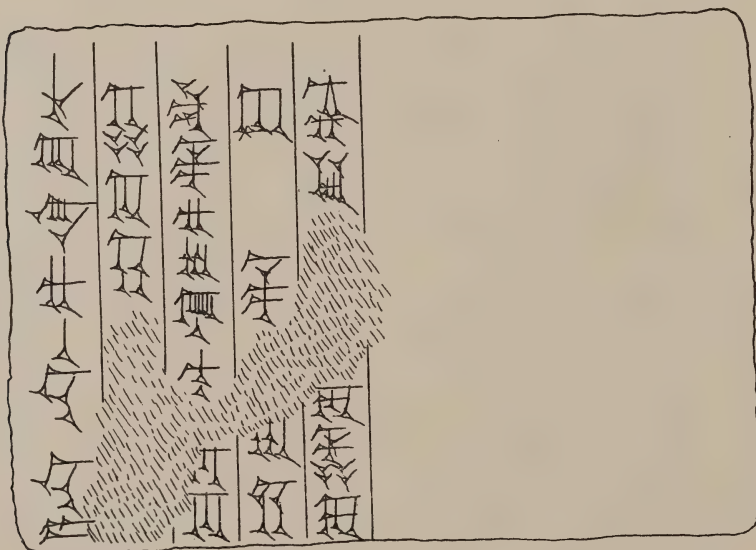


5

10

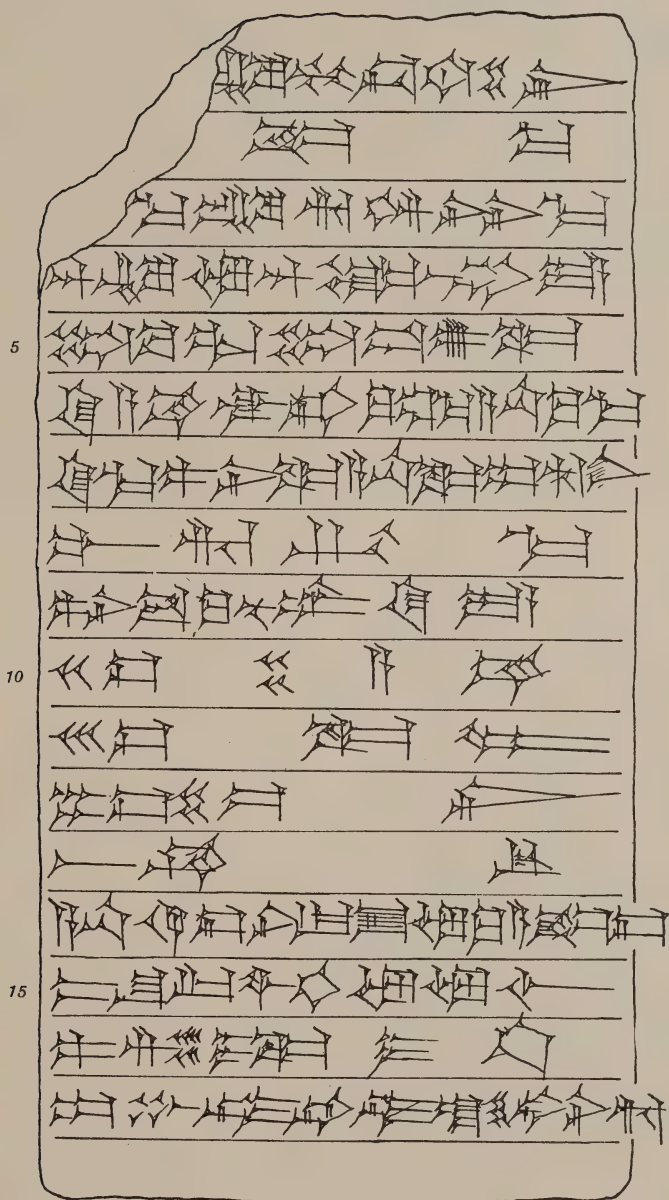
5

REVERSE

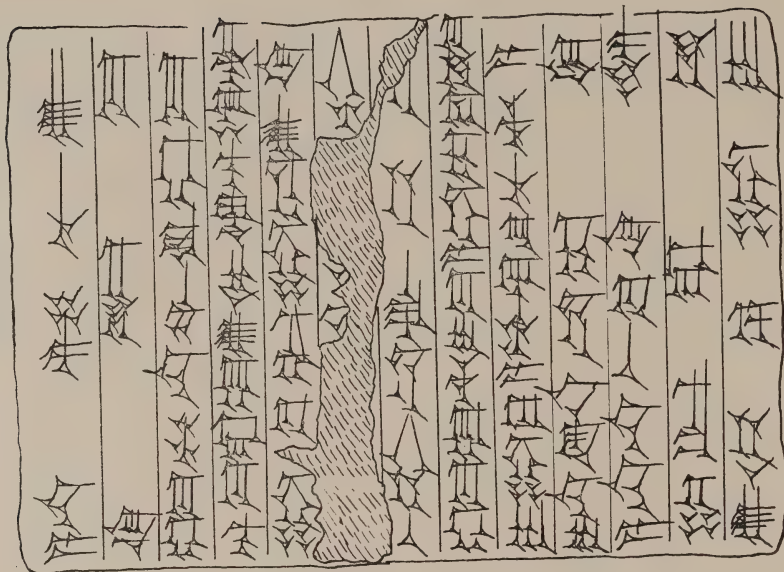


15

6



OBVERSE

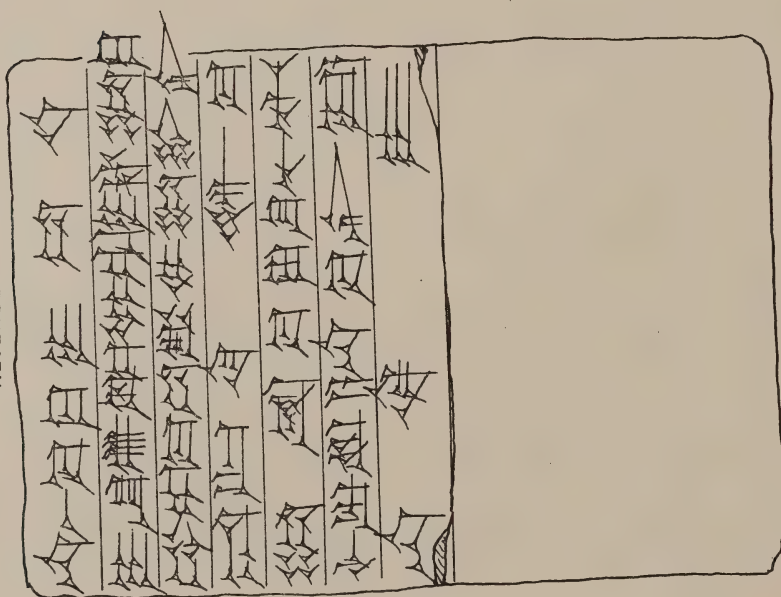


5

10

7

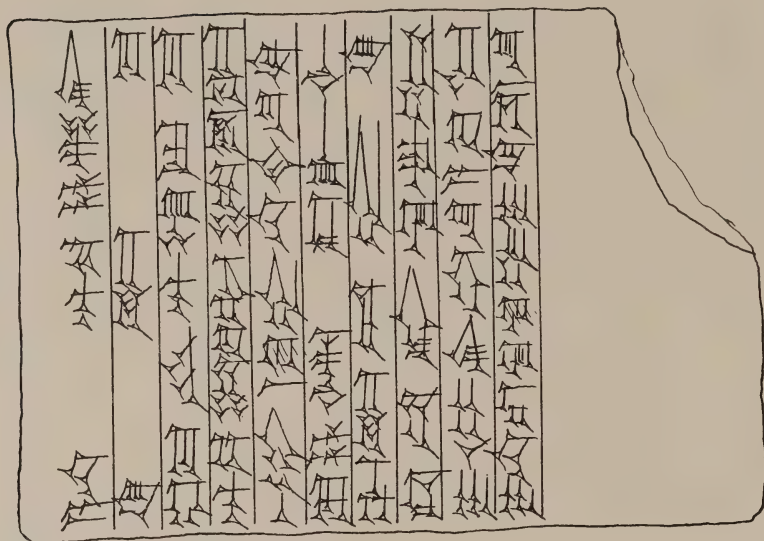
REVERSE



15

20

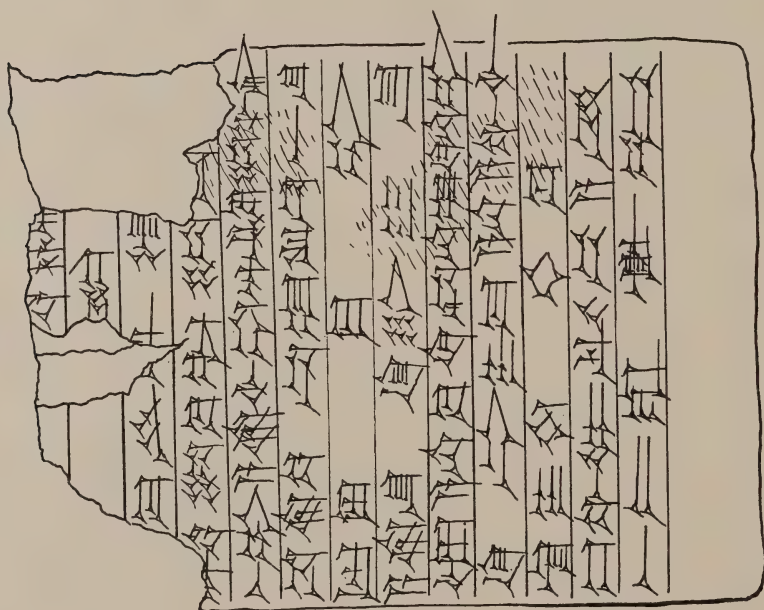
9



5

10

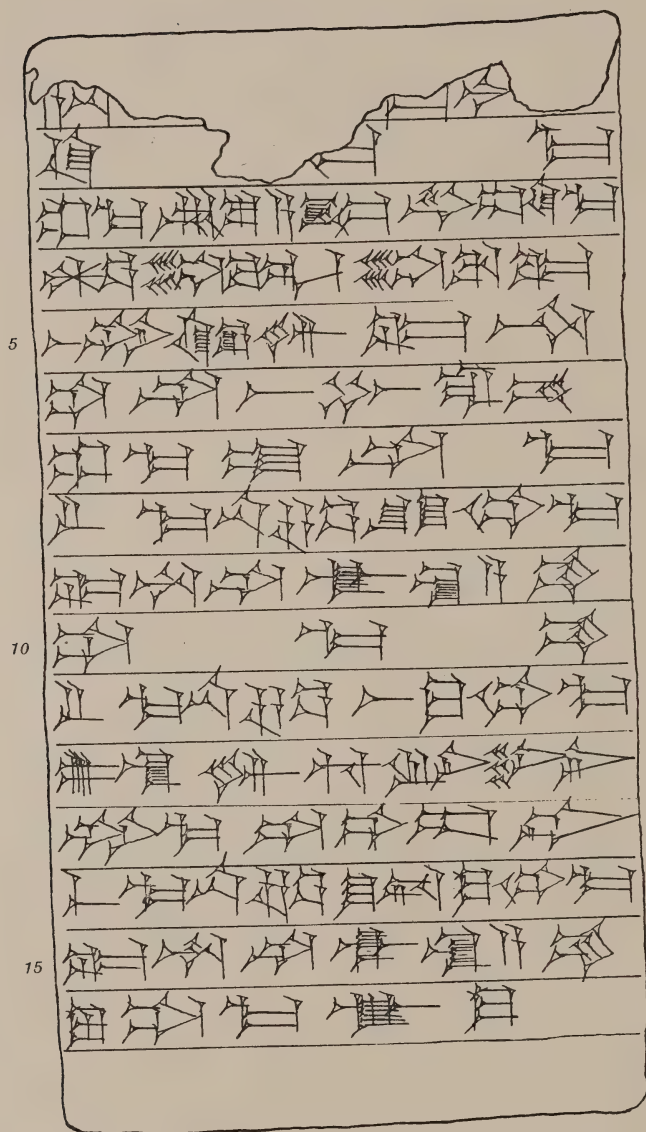
10



5

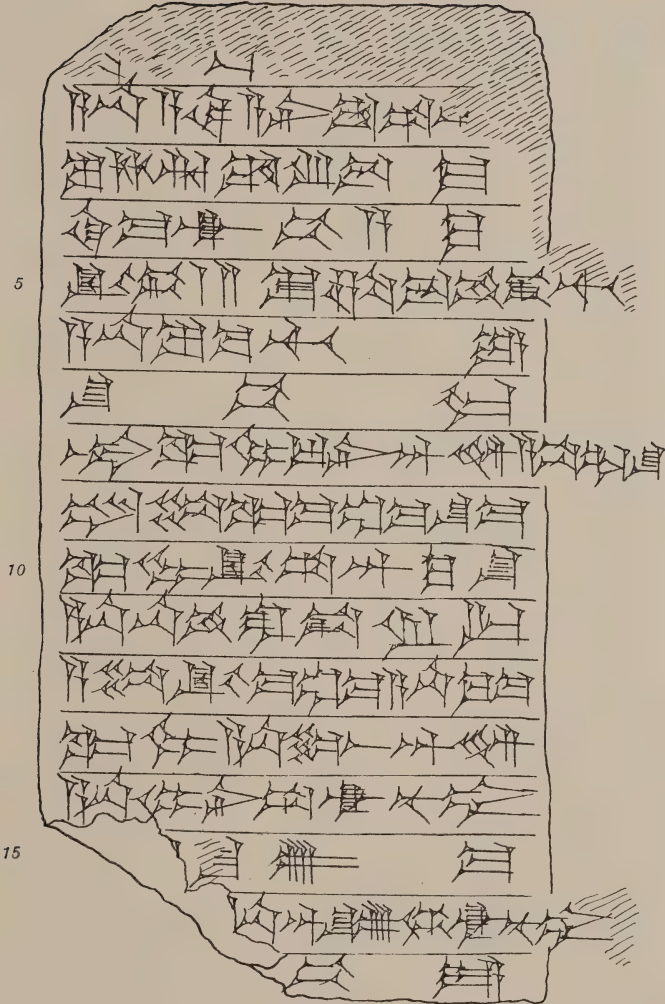
10

10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532



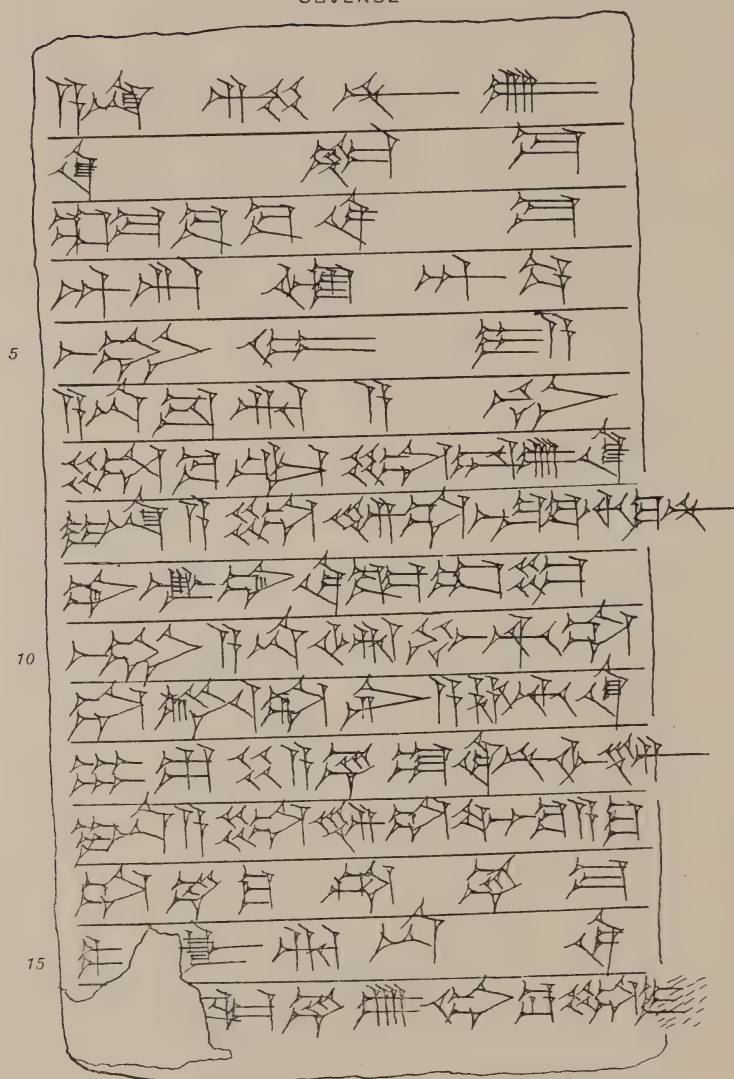
13

REVERSE



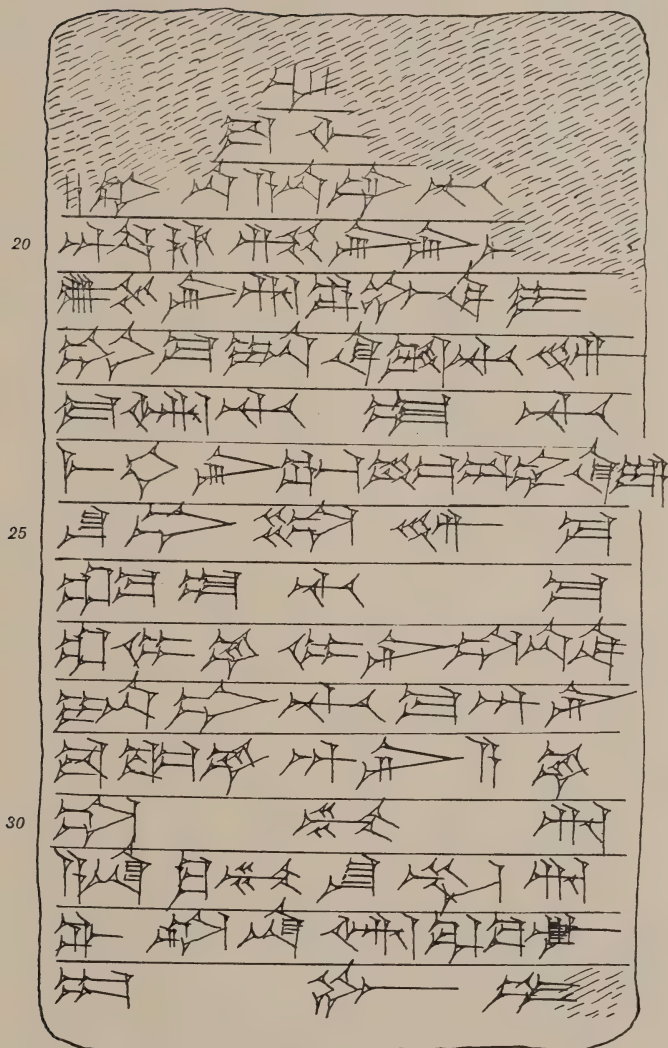
14

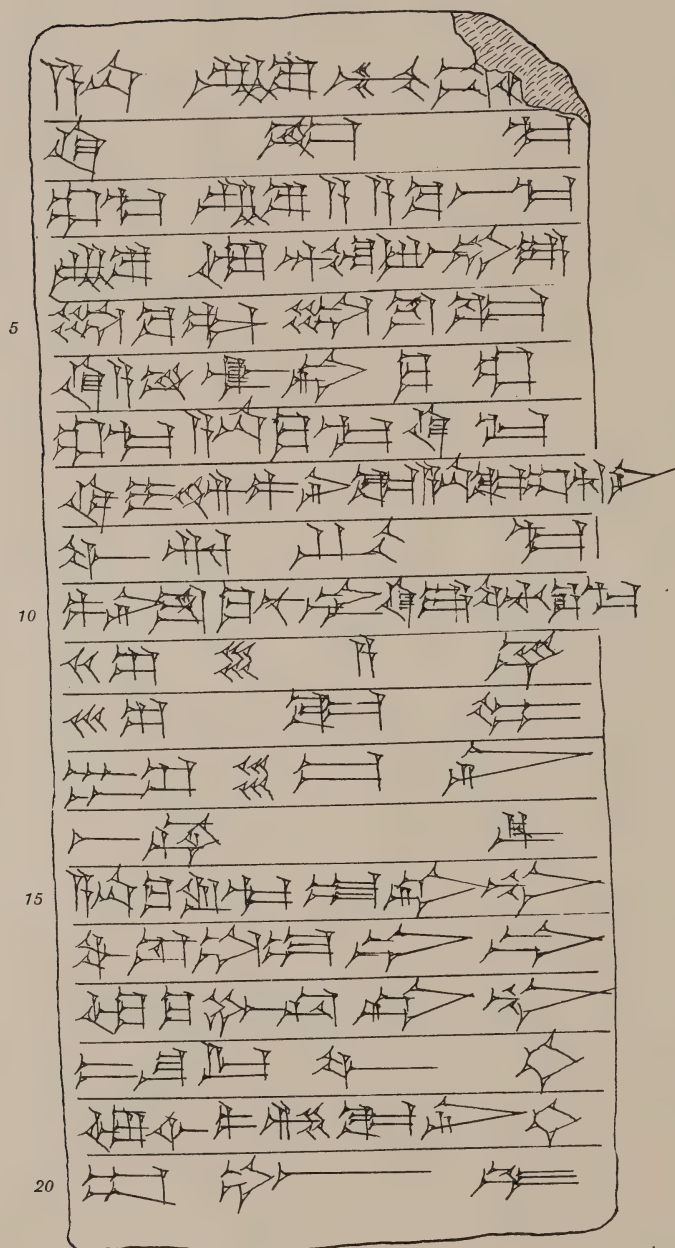
OBVERSE



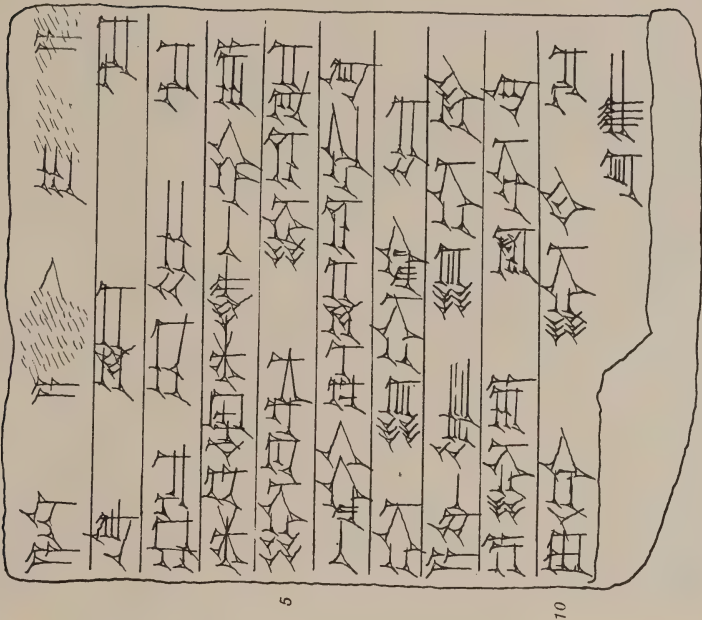
14

REVERSE

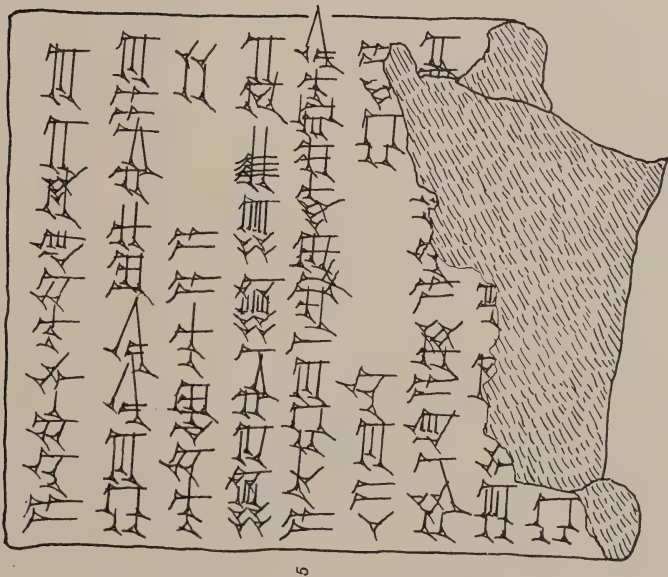


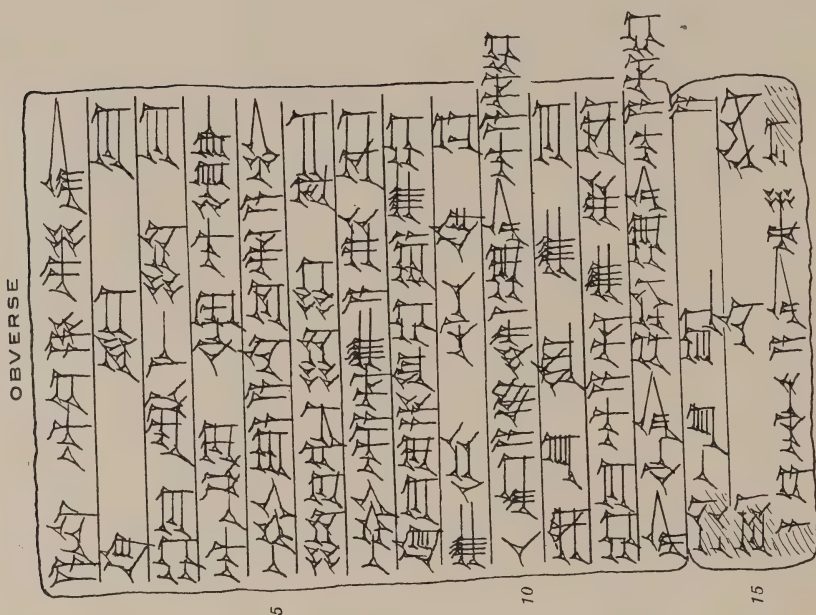


16

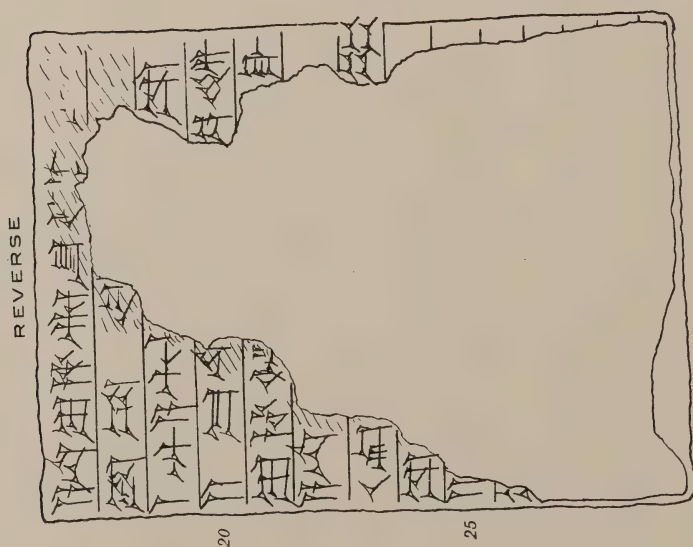


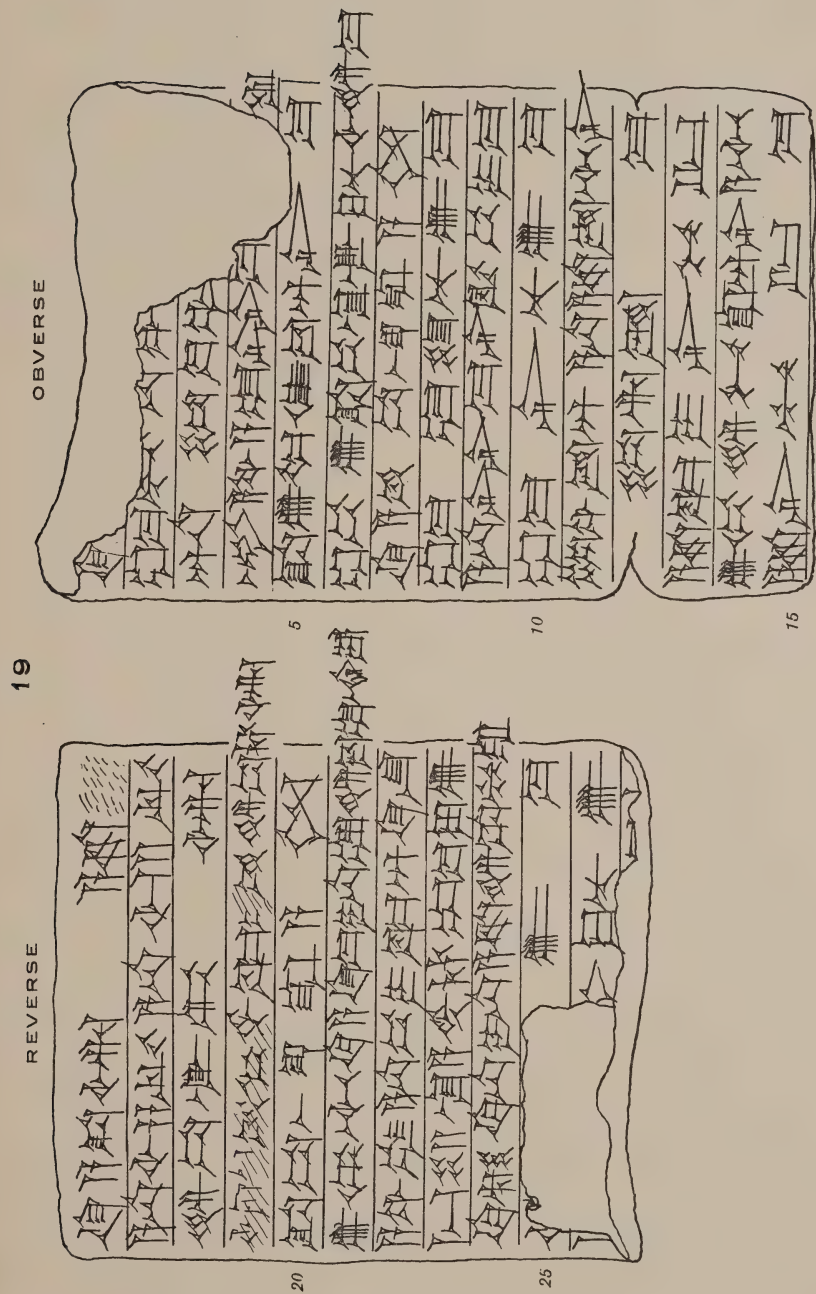
17





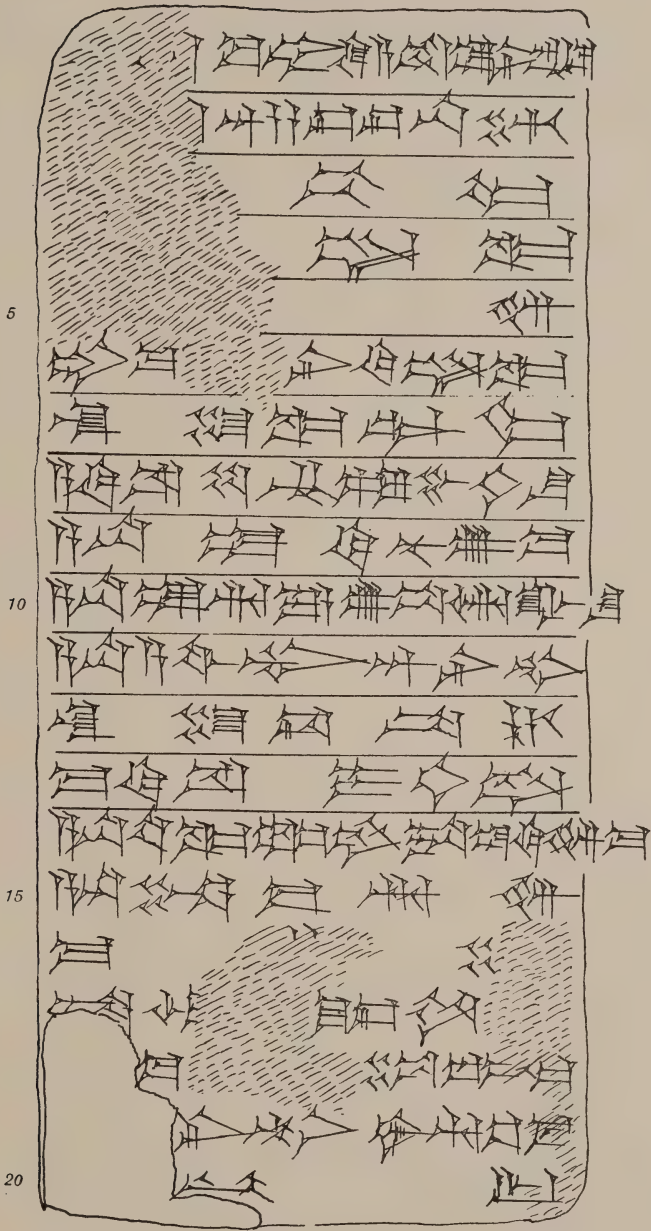
18

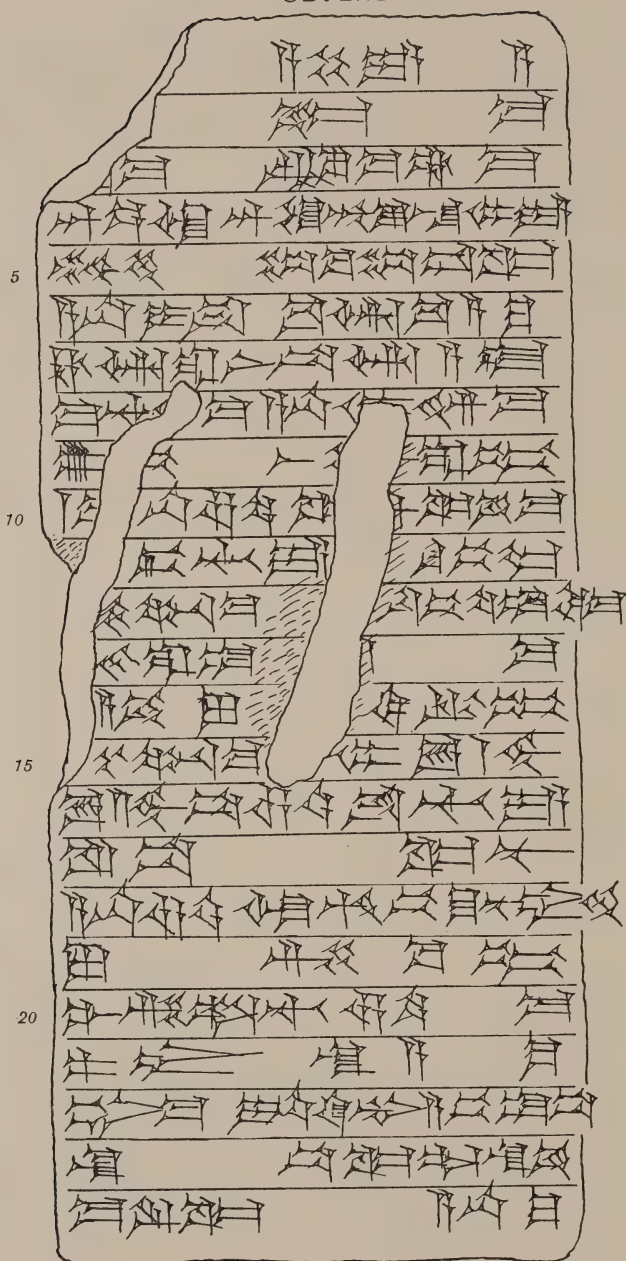




20

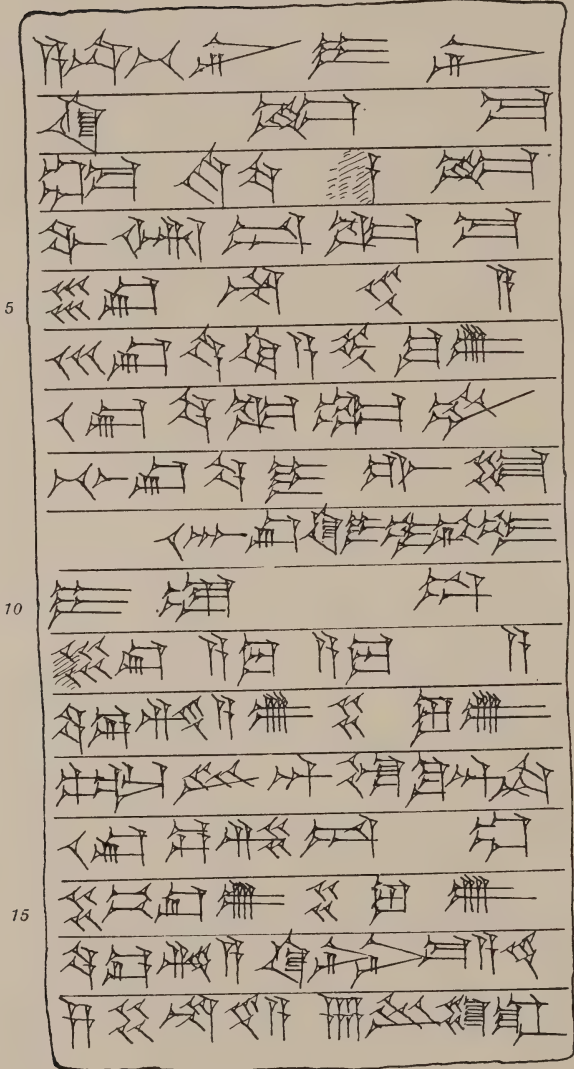
REVERSE





22

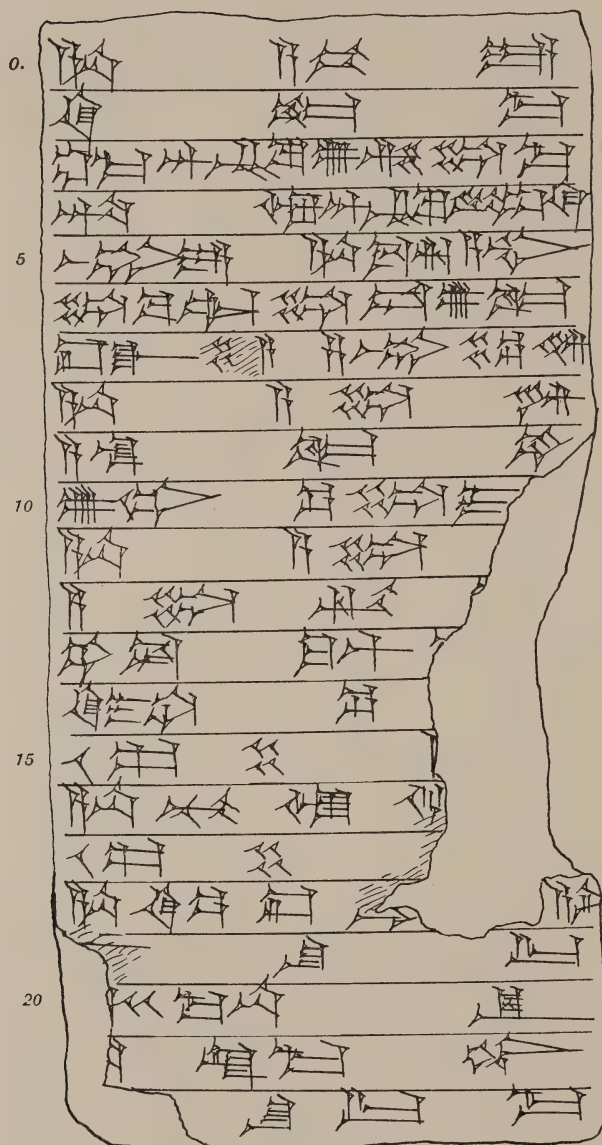
OBVERSE



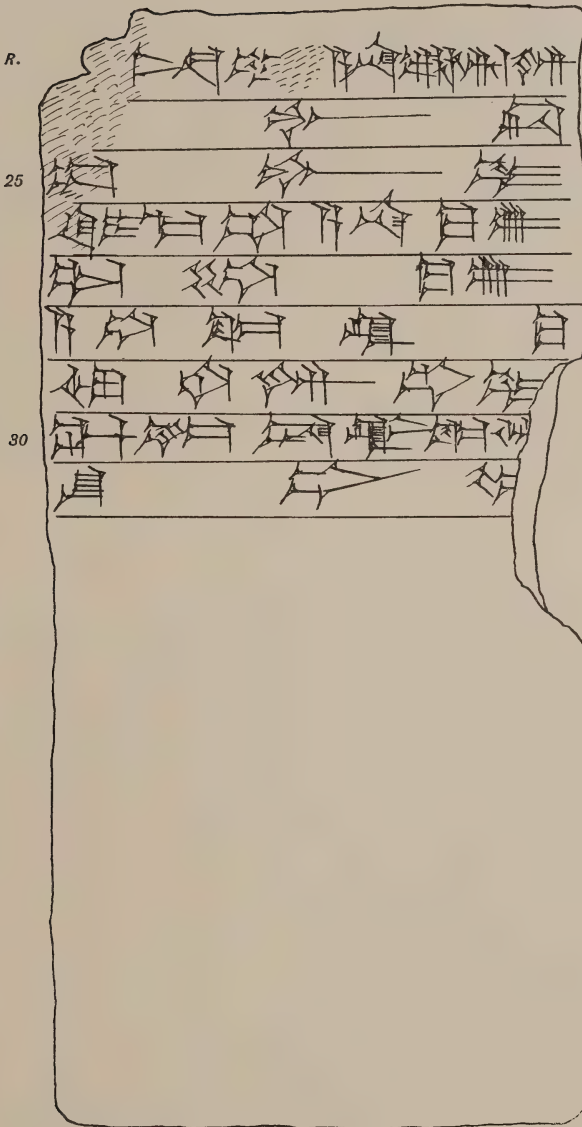
22

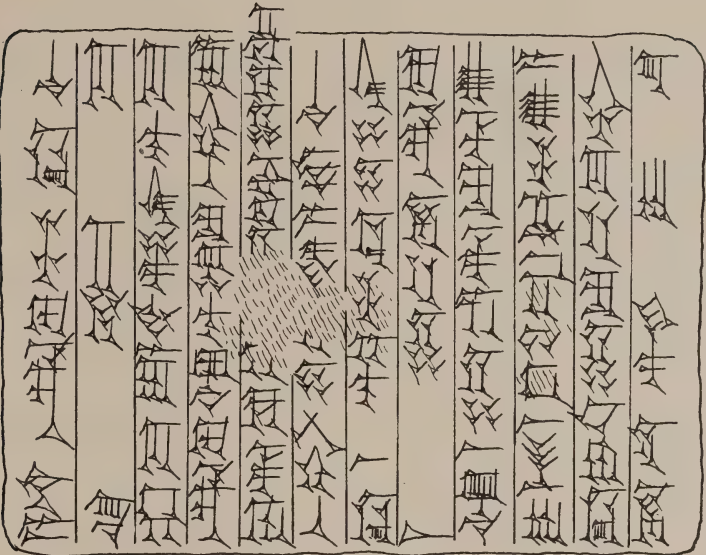
REVERSE

20 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 25 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 30 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵



23





0.

5

10

24

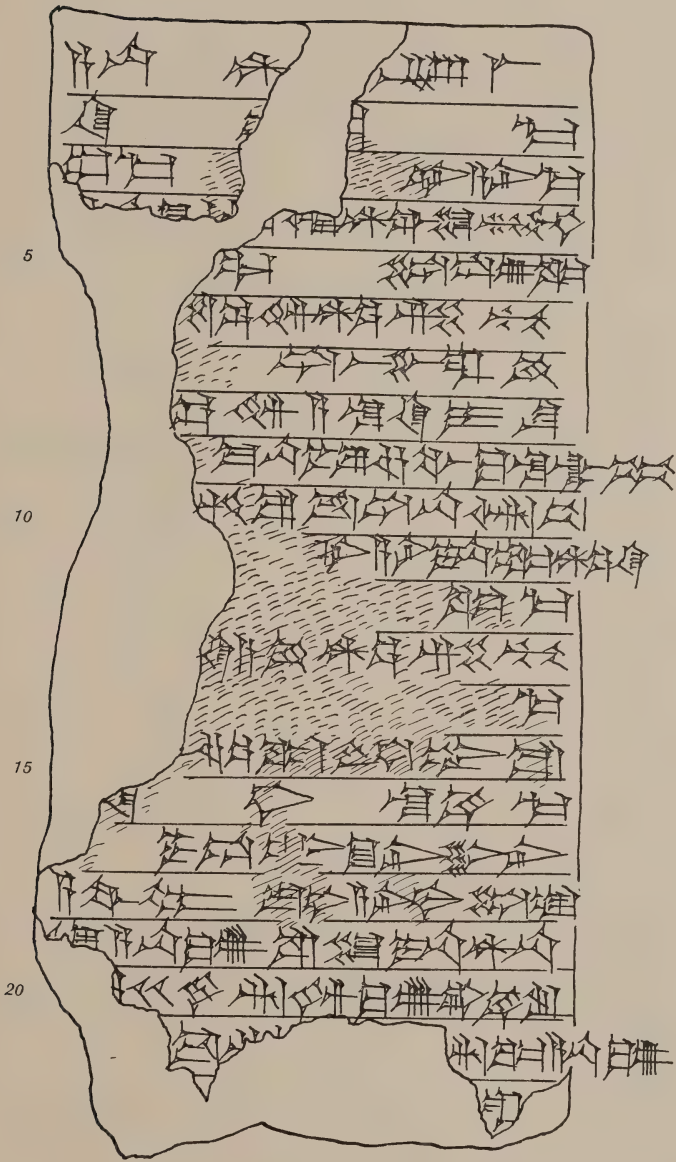


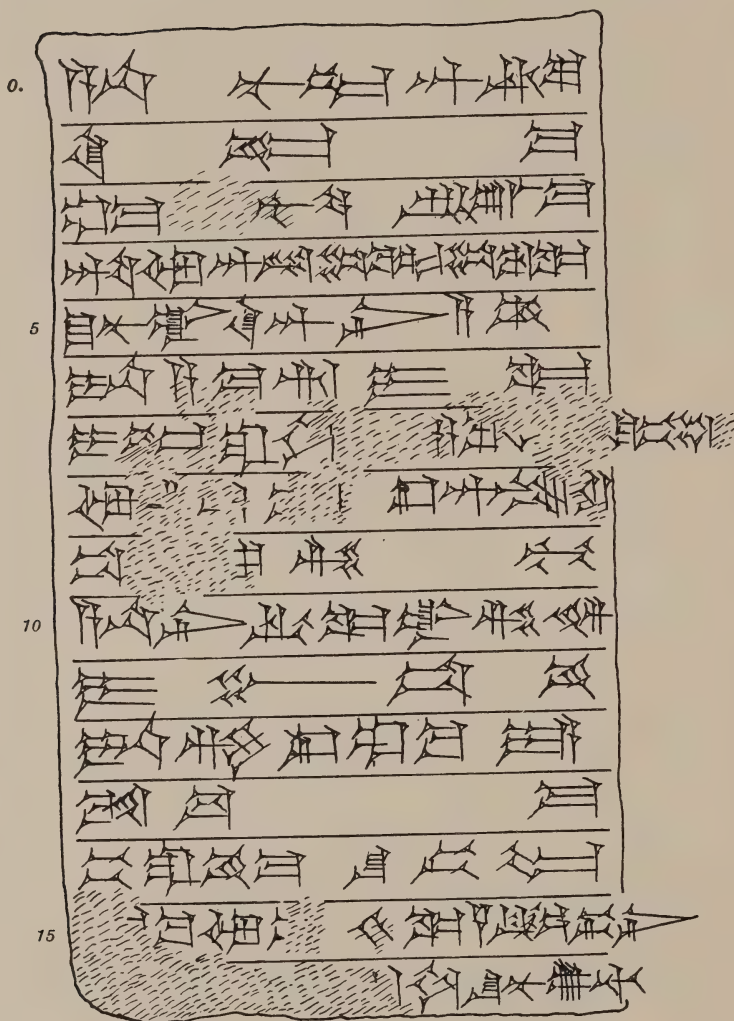
R.

15

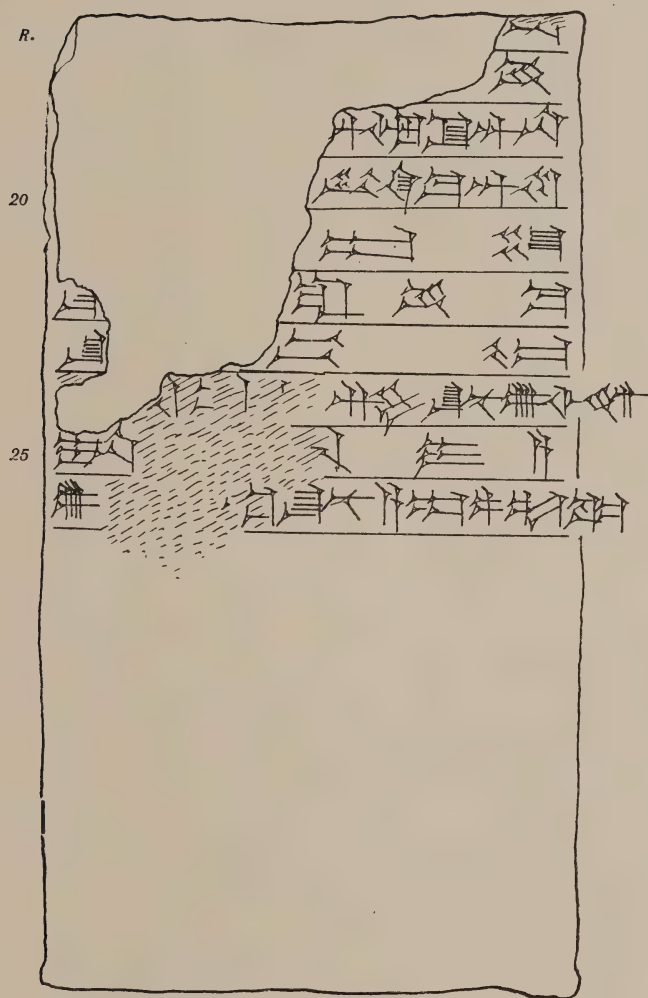
[illegible]

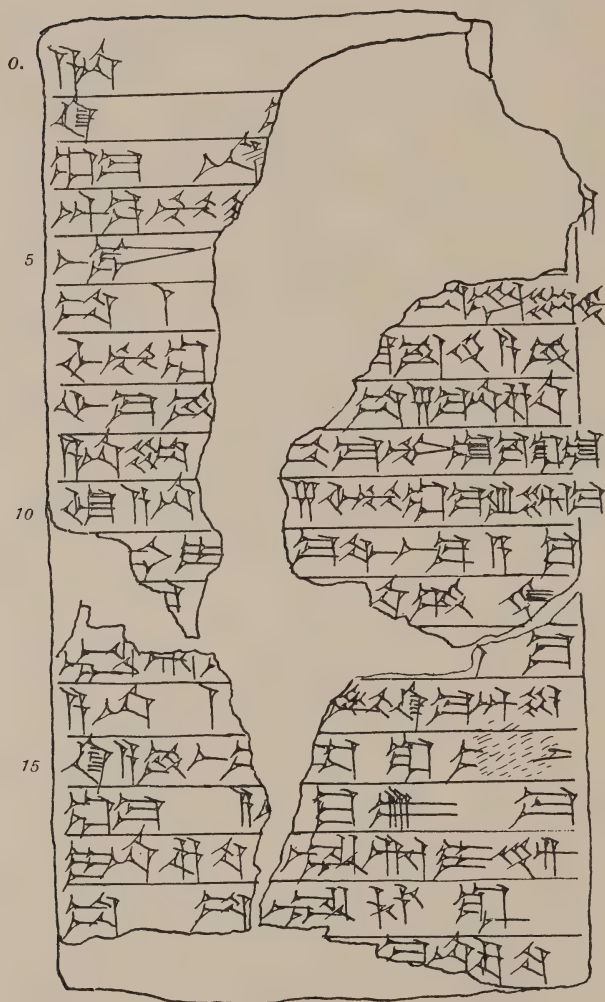
26





27





28

